The Messenger.

"As the Truth is in Jesus."

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Dr A H Stricklër

THE MESSENGER.

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Poetry.

PRAYER TO THE SPIRIT.

(*From the Latin of St. Ambrose.*)

Creator, Spirit! come and bless us;
Let Thy love and fear possess us;
With Thy graces meek and lowly,
Purify our spirits wholly.
Paraclete the name Thou bearest,
Gift of God, the choicest, dearest,
Love, and fire, and fountain living,
Spiritual unction giving,
Shower Thy benedictions seven,
From Thy majesty in heaven.

J. P. S.

Communications.

For The Messenger.

WHITSUNDAY.

When the work of Redemption, accomplished by the death and resurrection of Christ was fully completed, the special mission of the Holy Spirit was inaugurated on the day of Pentecost. Our Lord, when upon earth, promised to send, in His stead, another comforter, who shall testify of Him and lead is people into the truth.

Ten days after the ascension of our Lord this divine promise was fulfilled. While the disciples were assembled in an upper chamber in Jerusalem, the Holy Ghost came down in tongues of living fire, filling their hearts with joy and gladness, and with great spiritual power, making a White day in the calendar of the church year. This great and notable day is known as Whitsunday, and stands on an equality with the Christmas and Easter festival. Whitsunday is regarded as an high-day in the church year, and was celebrated as such in the customs and services of the early Christian Church.

On this festive day of rich spiritual blessings, the Church accorded special privileges to Christ's worshipers. It was a custom on this day among pious parents in the early history of the Church, to bring their infants in white robes to the sanctuary, and have them solemnly dedicated by the rite of Baptism to the service of the Triune God.

Church historians inform us, that it was also regarded as the special season for the confirmation of the Catechumens after being fully instructed in the doctrines of our holy religion. It was on this day that many were thus admitted to full communion with God's chosen people.

Whitsunday bears a close analogy to the Jewish Pentecost. This occurred fifty days after Israel's deliverance from Egyptian bondage, and the indignant wrath of Pharaoh. It was observed annually in commemoration of the giving of the law to Moses on Mt. Sinai, and as a celebration of the first-fruits of harvest. Whitsunday occurs fifty days after Easter—when Christ rose triumphant from the dead—leading captivity captive—having broken the bands of death and hell, thus freeing man from the bondage of the devil—while the festival itself is a joyful commemoration of the gracious out-pouring of the Holy Spirit upon His disciples, filling them with wisdom and spiritual understanding, and also celebrating at the same time the triumph of Christ's kingdom in rich ingatherings of thousands of souls into the bosom of the Church of such as should be saved.

Whitsunday is likewise the birthday of the Christian Church, in which the Holy Spirit finds His temporal home, and where He works with energizing power, through word and sacrament upon the hearts of His people, leading them to Christ, and through Christ to the Father, that in His light they might see light, through His purity grow pure, and coming to partake of His heavenly sufficiency, be strong in the Lord and in the power of His might.

J. P. S.

For The Messenger.

A MEDITATION FOR WHITSUNDAY.

From the German by C. C.

The Apostles' Creed is composed of sublime inscriptions, which set forth the Triune God, as He has made Himself known to man. It unfolds for us the life and essence of the blessed Master, not so much as He is in Himself, but as He has moved towards us, in this life, in a fullness of grace. But this is only the first half of the depths of the divine idea. With this is necessarily joined the other half, which can not be separated from it. The Apostles' Creed, while it sets before us the Holy Triune Essence of God, is at the same time the most exalted and thoughtful expression, of that which God, in His omnipotent love, has created in His own image. No sacred poet, no prophetic seer, has pictured in deeper and more precious features, the human soul, than is done for us in the Creed. Faith, as a living fact, is the marvellous mirror, in which God reflects the beams of His own Essence, and makes us to possess His own image, and when the Ego attains to this faith, it exhibits purely and explicitly, the features of this image, and the individual is raised to divine heights of excellence.

The history of the human soul, the life of that Ego created in the image of God and which is renewed and saved through Jesus, is set forth under a three-fold form of development. The comparison which is made with the different stages in the life of man, in his earthly development, approaches the truth, but is not complete, because it is the expression of the growth of the image of God, but in God there is no development. In the growth of our faith-life we do not proceed from God the Father, as the first step in that development which raises us to a second; that then having learned to believe in Jesus Christ, a position has been reached, by which we are strengthened for attaining a faith in the Holy Ghost. Christ is much rather the physician of the soul, who makes the sick well. This spiritual health comes, when man can know God in the fullness of His Triune Essence. The Holy Scriptures always speak of a growth. They speak of a development from faith to faith, and we may so far speak perhaps of a development of the power of apprehending this revelation of the Trinity. But in every single step of the process, the whole of the three sides are essential and active. A life of faith, permeating the inner spirit by one or the other features of the Trinity, strengthens the soul, so that with renewed strength and force it can pass to the apprehension of the other parts.

It is a marvellous history which passes before us, in the confession of a believing soul. It reminds us in its way of the course which the life of the patriarch Jacob took. The first part of our Catechism has shown us our poverty. We came out without anything. Thrown upon its own resources, the human spirit is nothing, and its sins drive it unsatisfied and as a wanderer forth from its proper home. Then God offers it a staff, with which it can go over Jordan. This is faith. With this we can go forward. It brings us under its power, and we ever strive after a richer possession. After we have attained this possession, we turn back to the Jordan, and take a survey of what we have won. I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands. The one band is faith in God the Father, the other is faith in God the Son. But a fear still steals over the soul as to whether it shall be kept, or whether it is in such a complete possession, that no one can take it away. On this account there is a conflict in the night, full of mystery. The soul sounds the battle cry of Jacob, Lord I cannot let Thee go unless Thou dost bless me. Faith in the Holy Ghost, is that blessed security and salvation, which has been obtained by earnest entreaty. Without this blessing attending us, the benefits already won, will be of no effect, on account of the doubts, anguish and restlessness of the soul. He who has attained this has become Israel, for he has battled with God and man and has gotten the victory.

This third part is the Penuel of the Creed, the place where God shows us His countenance, where the soul becomes fully conscious and is saved. (Gen. xxxii. 30). We are told in Genesis that when He came to Penuel, the sun arose upon him. In the doctrine of the Holy Ghost, we come into the full daylight of the glory of God, and the brightness of His holy Triune name arises upon us. Believing, we enter into this brightness. Our life sinks down into it and it now becomes light in the soul. Enlightened by the Spirit of truth we are enlivened by the Spirit of comfort.

Yours, &c.

C. Clever.

For The Messenger.

MERCERSBURG CLASSIS.

Report of Committee on the State of Religion and Statistics for 1882.

Your Committee on the State of Religion and Statistics, begs leave to offer the following report:—

Beloved Fathers and Brethren in the Lord:—"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

Once more in the merciful providence of the great Master, in whose service we are engaged, we have been permitted to assemble in annual session; and to labor unitedly for the glory of His holy name, and the advancement of His kingdom in the world. For this blessed privilege, and for the many great blessings vouchsafed to us, during the past Classical year, we have just cause devoutly to say, in the language of the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits."

From the parochial reports placed in our hands, we learn, that the ministers within our bounds are carrying forward the work of the Lord with commendable zeal, and with a profound sense of its incalculable importance; that they greatly esteem their high calling, and are fully conscious of the responsibilities resting upon them as stewards of the mysteries of God; and that they labor steadily on in the administration of the word and sacraments, to the growth in grace and in the knowledge of our Lord Jesus Christ, on the part of those to whom they minister.

In respect to the increase of the membership of the Church, whilst in some of the charges the number of additions may not be as large as desirable, and not what the earnest labors of many our pastors would lead us to expect, yet in the aggregate the number will no doubt compare very favorably with that of other years. And though some of us may feel like lamenting over an apparently meagre ingathering in this respect, yet we know that the good seed faithfully and prayerfully sown will, in due time, spring up and bear abundant fruit to the glory of God.

The reports all speak, however, of sure and steady progress, and a growing attachment to the Church and her doctrines, on the part of the membership, is encouragingly referred to by all the pastors. The services of God's house are, generally speaking, well attended; the attention to the preached word is marked and appreciative; and the sacraments are cherished as indeed the veritable channels appointed of God for the communication of His redeeming grace, through the mediation of the Spirit, unto the remission of sin and the gift of eternal life, to all who truly believe in the Lord Jesus Christ. Thus as the light of the gospel is poured upon the Church, the Bride of Christ, her beauties are made to appear more clearly, and her attractive power, as the living and loving mother of us all, is ever more truly and deeply felt.

The spiritual training of the young, by means of the catechetical class and the Sunday-school, is carried forward with fidelity and success. Pastors and people seem to have increasing confidence in the long-cherished means thus employed, to prepare the baptized for admission to all the privileges and benefits of the Church, by prayer and the laying on of hands, in the solemn rite of confirmation. We rejoice that this time-honored custom of our Church still enlists the earnest attention of her ministers and members; for it is undoubtedly true, that those who possess a full knowledge of the doctrines of the church, are best prepared to give a reason for the hope that is in them, and very generally prove to be the most useful Christians.

The benevolent contributions of the Church during the past year, have been quite as large as in former years. With a few exceptions, all the assessments and apportionments of Classis upon the various charges have been met. Missionary Societies are in existence in many of our congregations, and we greatly rejoice that more earnest efforts are being put forth in this important part of the work of the church, than in former years. Yet it must be confessed, that in regard to the very important subject of benevolence, we have never been, and are not now, by any means what we should be, and therefore, one of the most essential things claiming our attention as ministers and elders, is the putting forth of renewed and continued efforts to elevate the Church in this respect, to the high position to which her whole history and her abundant wealth both call and entitle her.

It is a matter of profound gratitude to God, that during the past Classical year not a single one of our ministers has fallen by the hand of death, and that a number of our vacant charges have been supplied with earnest, efficient and faithful pastors. And may we hope, that soon there will not be a single fold within our bounds without a suitable shepherd to break unto God's heritage the bread of life.

We rejoice also, that Mercersburg College has been re-opened by its Board of Regents, and that these venerable halls of learning are again occupied. From the report of Dr. Aughinbaugh, the efficient head of the Institution, we learn, that fifty students are now in attendance, and that there are prospects of a still further increase. We hail with gladness these evidences of a newly awakened interest in the cause of Christian education, and we trust that under the fostering care of the Synod, whose Institution it is, our fondest expectations will be realized.

And now my brethren, if the Synod shall see fit to grant our request for a division of our territory into two Classes, we shall doubtless be permitted to meet each other but once more, as one Classical body. But we shall still be one in the Lord—one in calling, and one in hope, and as our present meeting has been unusually pleasant, let not our contemplated parting be sad.

Respectfully submitted,

W. C. Cremer, Chairman.

STATISTICS.

The Statistical summary being yet incomplete, the following Statistics are only approximately correct, in all particulars, viz: Ministers, 34; Pastoral Charges, 29; Congregations, 70; Members, 6,600; Unconfirmed members, 4,700; Infant Baptisms, 324; Adult Baptisms, 58; Confirmed, 237; received by Certificate, 193; Communed, 5,556; Dismissed, 151; Excommunicated, none; Erasure of Names, 96; Deaths, 156; Sunday-schools, 59; Sunday-school Scholars, 4,500; Contributions for benevolent purposes, $4,000; for Congregational purposes, $25,000; Students for the University, 6,

Stated Clerk.

A PERVERTED TEXT.

In his lectures on "The Theory of Preaching" Prof. Phelps refers to a number of instances in which ministers use texts in violation of their legitimate and obvious meaning. Among these perversions is this very familiar one: "Watchman, what of the night?" These words have been appropriated almost universally to sermons on the "Signs of the times," but in fact, as he tells it, they are a taunt of infidelity.

The prophet is represented as stationed in a watchtower, in a time of great peril, on the look-out for friend or foe. The triumphant Idumæan is then represented as passing along and crying out in derision of the solitary sentinel. The elocution of the passage ought to express this derision. It is as the Idumæan stranger spoke, thus: "Ha ha, watchman! how do you like the look of the night?" A sermon on this text designed to develop the taunting spirit of infidelity in a time of misfortune to the cause of Christ, might disclose the significance of the language with great force. But the passage is scarcely known to the people in any such use of it. Such a discourse upon it would be a novelty. Preachers generally have used the text as it isused in the missionary hymn founded upon it by Bowring:

Watchman, tell us of the night,
What its signs of promise are?

That hymn and the usage of the pulpit have almost destroyed that text in the minds of the people.—*N. Y. Evangelist.*

HABIT OF UNTRUTH.

Some men seem to have a constitutional inability to tell the simple truth. They may not mean to lie, or to tell an untruth, but they are careless—careless in hearing, careless in understanding, careless in repeating what is said to them. These well-meaning but reckless people do more mischief than those who intentionally foment strife by deliberate falsehood. There is no firebrand like your well-meaning busybody, who is continually in search of scandal, and by sheer habit misquotes everybody's statements.

This carelessness is a sin of no small magnitude. A man's duty to God and his fellows requires him to be careful; for what else were brains and common sense given him? Of course that other class, the malignant scandal mongers who take a fiendish pleasure in promoting strife, who deliberately garble men's words and twist their sentiments, is in the minority, and people have a very decided opinion regarding them. Most men misrepresent because they don't seem to think that care in speaking the truth is a pre-eminent duty.

The effects of this careless misrepresenting of others are seen everywhere. Its effect on the individual is to confirm him in a habit of loose, distorted and exaggerated statement, until telling the truth becomes a moral impossibility. No other thing causes so many long-standing friendships to be broken, so many dissensions in churches, so much bitterness in communities, and so much evil everywhere. It is an abuse that calls for the rebuke of every honorable man—a rebuke that should be given not only in words whenever occasion demands, but by example. The Persians were said to teach their youth three things: to ride, to draw the bow, and to speak the truth. A little more instruction on this latter head would do no harm to our "advanced civilization."—*Examiner and Chronicle.*

TRIALS ISSUING IN JOY.

It would no doubt promote piety were we frequently to dwell upon the many instances in which our sorest trials have issued in our richest joys. How often have our choicest comforts grown out of our deepest distresses and our most exhilarating joys blossomed on the soil enriched by our keenest anguish. Is there any vale of tears without its sunny heights of happiness? any mount of pleasure without its corresponding valley of sorrow? May we receive prosperity without being elated, adversity without becoming dejected, trials without murmuring—all things as becometh those whose richest treasures are in heaven.—*Selected.*

Family Reading.

"JUST AS I AM."

"Just as I am!" I dare not wait,
I dare not longer risk my soul
Outside the Heavenly Shepherd's gate,
Lest I should miss the blessed goal,
Or, turning, seek the fold too late.

"Just as I am!" I cannot feel,
As fain I would, my nature's woe,
Nor melt beneath Thy kind appeal,
Nor grieve to see my Saviour bleed,
And know He suffered for my weal.

"Just as I am!" Thou knowest best
My depth of guilt, my dreadful sin;
I only know I am opprest
By fear and pain and strife within:
I know my need; Thou knowest the rest.

"Just as I am!" Though so unmeet
To be received and made Thine own,
I fall before Thy Mercy seat,
O Christ—I hasten to Thy throne;
My guilt itself seeks this retreat.

"Just as I am!" My heart, so dumb,
I fear would never warmer be,
Nor I be more inclined to come;
It is Thy love constraineth me,
It is Thy voice that calls me home.

"Just as I am!" Thy latest call
I hear and heed with bitter tears:
So late to come, and bring Thee all
My leaves and tares and wasted years—
So late at Mercy's shrine to fall.

"Just as I am!" And I rejoice
That Mercy's gate stood open long
For one so slow to hear Thy voice
My heart has learned the great new song;
At last Thy love has fixed my choice.

"Just as I am!" And if for me
One little hour remaineth still,
Thy truest servant I would be,
And prove the love that owns Thy will;
But this, my Lord, I leave to Thee.

—*Evangelist.*

NEGATIVE CHRISTIANS: A SKETCH FROM LIFE.

BY REV. TALBOT W. CHAMBERS, D. D.

In the early part of this century a young man came from the country, and settled in New York. He engaged in a business in which there was not a great deal of competition, and by industry and frugality gradually accumulated a competence. He married early, and was blessed with a large family of children, nearly all of whom lived to adult years. He and his wife became members of an evangelical church, in the full communion of which they lived and died. His life was prolonged beyond threescore and ten, and after he had passed his eightieth year a slow decline set in, at the end of which he peacefully passed away. During the last few months of his life he frequently remarked to the relative who attended him: "My dear, I never wronged any one out of a single cent." The emphasis with which he uttered the words indicated that he attached a great deal of importance to the fact which they stated.

Nor can it be denied that there is a sense in which they express what is very admirable. It is no small matter to pass through a long life spent in buying and selling, and yet never in any degree depart from a high standard of integrity. Temptations to fraud, we know, abound on every hand. And sometimes small inducements to wrong-doing are less easily resisted than those that are large, as was signally shown more than a score of years ago in a case which occurred in one of the river counties. It was that of a man of high character, whose chief business was to act as messenger between a country bank and its correspondents in this city, and who in consequence was frequently intrusted with large sums of money. In the conveyance of these moneys he was always prompt and accurate, so as to give universal satisfaction. Yet after a time he was detected in the habit of washing old postage-stamps and using them again, and when his desk was examined, all the preparations were found for carrying on the process extensively. He was proof against large thefts, but not against petty frauds.

The truly honest man is the same in all matters to all persons. He is exact in his dealings, and prefers rather to lose than to gain by taking advantage of the ignorance, or the confidence, or the necessity of others. But the number is legion of those who follow what is called "sharp practice," and are ready to strain conscience to the extreme rather than forego even a trifling advantage. It was pardonable then in the old man I speak of to cherish a species of exultation that he was able to look back upon his long business life, and feel that it was without a stain, that none among the living or the dead could complain of him as having wronged them in the smallest particular.

Yet, in another point of view, how small a thing this was! Here was a man, favored with long life, general health, a happy household, ample temporal support, and a desirable social position; that is, with nearly all the things which men usually crave, and yet all the return he made to the Giver of all good was merely negative. He did not defraud. He did not do what was criminal as well as sinful. His chief excellence was one in which he might be rivalled by Pharisees and Sadducees. There are many who lay no claim to a personal interest in religion who yet are scrupulously honest, and are respected as such by all who know them. How truly would the question of our Lord apply to such a man: "What doest thou more than others? Do not even the publicans the same?" Honesty is much; nay, it is indispensable. Nothing can make up for the lack of it. Integrity is the backbone of character. But something more is asked and expected of Christians. They are not simply to shun gross sin, but to cultivate Christian graces; not simply to wrong no one, but to benefit their fellows as much and as often as they can. The great example set before them in the Master, and reflected in the lives of His eminent servants, points to something higher than merely negative virtues. Yet this old gentleman, who had been receiving all his life the divine bounties, and far more largely than most of his contemporaries, never learned the grace or the duty of giving. In looking back over his past life, he could not recall occasions when he had made the widow's heart to sing for joy, or aided a young man struggling for an education, or helped endow a public institution, or sent a timely gift to an empty missionary treasury. No; he was honest, industrious, and frugal, he had a pleasant home which he enjoyed, and he led a quiet, temperate, and regular life; and that was all. When he died, or even withdrew from active life, nobody missed him, nobody was the poorer or the less happy.

Is it not to be feared that he left many behind him who are of just the same character and spirit? Nobody can charge them with any flagrant wrong. They are good citizens, kind husbands and fathers, trustworthy friends, and regular supporters of the church so far as pew-rent goes. But that is all. They live as if enclosed in a little narrow world of their own beyond which they have no thought and no concern. They have faith, but it is weak. They have love, but it is languid. It seems as if they were making the curious experiment how far a man could live simply to himself and his immediate family, and yet be a Christian. They are strong on the negative virtues, but fight shy of the positive. They admire and praise the great Apostle, but never think of imitating his large, generous, self-sacrificing spirit. They applaud others who do liberal things for the Master's cause, but seem to think that unstinted praise of others will compensate for their own backwardness. And so they pass through life, doing little harm, but verily doing as little good. Like those whom the Latin poet speaks of as "born to consume the fruits of the earth," these seem to be new-born only to fill a certain space, go through a certain treadmill round, and then disappear without making a perceptible ripple in the circle to which they belong. Our Saviour was charged with having a devil, and His chiefest apostle more than once was pronounced beside himself, but these people are forever safe against any such accusation. No one couples their names with the words enthusiast or fanatic. They carry out to the letter Talleyrand's famous charge, *Point de zèle.* They are not like the Laodiceans, neither cold nor hot; on the contrary, they are cold, decidedly cold all the time. Nothing stirs them, nothing alarms them. Life is one continuous stagnation. The pulpit often sounds a stirring note, but the amiable, quiet, correct worshipper does not hear. Or Providence, at times, speaks in those tones which seem as if they would wake the dead, but these make no more response than would a graveyard. They would read such an article as the present and wonder greatly for whom it was meant. The Apostle James tells of one who beholds his natural face in a glass and goeth his way, and straightway forgetteth what manner of man he was. But these people do not recognize their own likeness even when they see it. They do not forget, for they never knew. They swing to and fro like the door upon its hinges, and the calm is unbroken. It is they and such as they who give the chief points to the gibe of a scoffing world when it says, "You Christians are only make-believes: if you really held what you profess, you would be more earnest and active and painstaking, snatching men out of the fire." The best, the most devoted of God's people, mourn over their own torpor and confess, with an eminent saint of the last generation, we are but half-awake; but the negative Christians are not roused enough even to know that they are sleeping.—*N. Y. Observer.*

UNCLE JOHN'S SOLILOQUY.

Why didn't I see this thing before? Ten dollars for Foreign Missions, and one year ago I gave fifty cents. And that half dollar hurt me so much, and came so reluctantly! And the ten dollars—why, it is a real pleasure to hand it over to the Lord. And this comes from keeping an account with the Lord. I am so glad that Brother Smith preached that sermon. He said we should all find it "a good thing to have a treasury in the house from which to draw whenever our contributions are solicited." He asked us to try the experiment for one year—to "set apart a certain portion of our income for the Lord's work." I thought it over. I thought about those Jews, and the one tenth they gave into the Lord's treasury. I thought what a close fisted Jew I should have made, had I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! and I had certainly raised from my farm, clear of all expenses, $1,200. Three dollars is one four hundredth part of $1,200.

The more I thought, the wider I opened my eyes. Said I, "I am not quite ready for the Jew's one-tenth, but I will try one twentieth and see how it works." I got a big envelope, and put it down in the corner of my trunk, and as soon as I could, I put the $60 into it. Said I, "Here goes for the Lord." It cost me a little something to say it at first, but when it was done how good I felt over it! When this appeal came for foreign missions, all I had to do was just to run to my treasury and get the money. And this all comes from keeping an account with the Lord. How He has blessed me this year! I never had better crops. Now I am going to try another plan. I am going to give the Lord the profits from one acre, one of my best yearlings, and one-tenth of the profits from my orchard. That will surely carry the Lord's funds up to $75; and if it does not, I will make it up from something else.—*Recorder and Covenant.*

ENTERTAINING COMPANY.

"I pray you, O excellent wife, not to cumber yourself and me to get a rich dinner for this man or this woman who has alighted at our gate, nor a bed-chamber made ready at too great a cost. These things, if they are curious in, they can get for a dollar at the village. But let this stranger see, if he will, in your looks, in your accent and your behaviour, your heart and earnestness, your thought and will, what he cannot buy at any price at any village or city, and which he may well travel fifty miles and dine sparingly and sleep hard in order to behold. Certainly let the board be spread and bed be dressed for the traveller, but let not the emphasis of hospitality be in these things. Honor to the house where they are simple to the verge of hardship, so that the intellect is awake, and love, honor and courtesy flow into all deed."—*Emerson.*

THE BIBLE LIKE A FLEECE OF WOOL.

Some people regard the Word of God as a mere miscellaneous collection of disjointed fragments. They could not make a greater mistake. The Bible is as thoroughly connected and consecutive a work as Bunyan's "Pilgrim" or Bancroft's History. The whole composition hangs together like a fleece of wool. It begins with the creation of the world; it ends with the winding-up of all earthly things and the opening scenes of the endless hereafter. The Old Testament is the majestic vestibule through which we enter the matchless Parthenon of the New. It is mainly the history of God's covenant people. Through all this history of nearly forty centuries are interspersed the sublime conversations of Job, the pithy proverbs of Solomon, and the predictions of the Prophets. We hear, at their proper intervals, the timbrel of Miriam, the harp of the Psalmist, the plaintive viol of Jeremiah, and the sonorous trumpets of Isaiah and Habakkuk.

Through all the Old Testament there flows one warm and mighty current—like the warm river of the Gulf Stream through the Atlantic—setting towards JESUS CHRIST. In Genesis He appears as the seed of the woman that should bruise the serpent's head; the smoke of Abel's altar points towards Him; the blood that stains the Jewish lintels on the night of the Exodus is but a type of the Lamb of God that taketh away the sin of the world; Moses and the prophets testify of Jesus. Just as the rich musical blast of an Alpine horn on the Wengern is echoed back from the peaks of the Jungfrau, so every verse of the fifty-third chapter of Isaiah is echoed in the New Testament of Immanuel.

After a silence of four hundred years, the New Testament begins—and with the genealogy of the incarnate Saviour. The first four books are occupied with the earthly life and sacrificial death and resurrection and ascension of the same Personage. The four independent narratives of the evangelists—like the four walls of a church-edifice—contain and enclose the complete narrative of Christ's life. Each one has its place and its purpose. Matthew wrote for the Jews, and in his gospel Christ is represented as a king; the book describes His kingdom and its laws. Mark describes His wondrous deeds as the man of action—the Christ as a servant doing His Father's will. Luke wrote for the Gentiles, and of Jesus as the Son of Man. John occupies his rich aromatic pages with the wonderful words of the Son of God. He defines his special object at the close of his twentieth chapter: "These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

The biographies of Jesus are completed, but not His life upon earth. The next book carries it forward. He still lives by His Spirit in the chosen Apostles. The book of the Acts, written by Luke, commences with these words—"The *former* treatise have I made, O Theophilus, of all that Jesus *began* to do and to teach." This second treatise simply continues to narrate what Christ does and teaches through His apostles and representatives. It is devoted to the founding of Christian churches in certain great centres of influence, like Jerusalem, Antioch, Ephesus, Corinth, and Rome. The churches thus founded must next be instructed in the commandments of their Lord and be indoctrinated in the practical principles of holy living. Hence arises a necessity for the Epistles. Each has its province. The epistle to the Romans is the grand argument for justification by faith. That to the Galatians treats of deliverance from the bondage of the law. The letter to the Philippians is redolent of gratitude and of joy in hours of trouble. Its motto is "gaudeo; gaudete!" The epistle to the Ephesians is the setting forth of the "heavenlies"; that to Philemon is the charter of human rights and the seed of emancipation-proclamations; the epistles to the Corinthians are manuals for personal conduct and the government of churches. When Paul wrote to Timothy and to Titus, he furnished manuals for Christian pastors. John's epistles are all love-letters—the effusive sweetness of the heart's honey-comb. When Apollos penned the Epistle to the Hebrews (as I am inclined to believe that he did), he set forth the priestly office of Jesus and the blessings of personal faith. Peter utters the practical precepts and warnings that are needed not only by the dispersed disciples, but by all disciples to the end of time.

When the life, the death, and the mighty works and divine instruction of Christ (by His apostles) have been completed there bursts upon us the magnificent panorama of the Apocalypse. This is the book of sublime mysteries. But through all the apparent confusions of thrones and of armies, of thunders and lightnings, of trumpets and viols and winged angels, we can distinctly trace the progress of the final conflict between King Jesus and the Powers of darkness. The long battle terminates in the overthrow of Satan, and the glorious victory of Him who wears on His head the many crowns. Then comes the final resurrection of the dead, the general Judgment, and the revelation of the New Jerusalem, prepared for the endless habitation of the redeemed. The sublime Apocalypse closes with its "sevenfold chorus of hallelujahs and harping symphonies."

Such is the wondrous volume which God has given to man, and which outweighs all the libraries on the globe. It contains many writings; yet is it but *one book.* It has many writers; yet it is all from one Author, the Almighty Spirit of God. The pure white spotless fleece hath throughout its connecting fibres: the fabric is divine in its origin, its unity, and its imperishable power and glory.—*By Rev. Theodore L. Cuyler, in Evangelist.*

COMPENSATION.

Because the page of saint and sage,
Is closed before your burdened eyes—
Because the thought, by genius wrought,
Forbidden to your vision lies;

Because the fine ecstatic line
The poet writes is shut away;
Because you glance at no romance
Nor sweep the world-news of the day;—

Must you sit by with murmurous sigh
And hopeless sadness in your looks,
As if the best of life's true zest
Was bound within the realm of books?

Lift up, I pray, this golden day,
That vision which the classic line
Has dimmed with pain of overstrain,
And own there's something more divine.

Upon the broad expanse which God
Sets clear before your spirit's reach,
Freighted with more exalted lore
Than human tongue can ever teach.

Your pen can trace no faintest grace
Of fancy, such as throbs and stirs
In living light along the bright
Record of Nature's characters.

No wisest sage, no scholar's page,
No secrets science may descry
Can teach the heart a thousandth part
As much as God's great open sky.

And tell me where are poets rare
As lyric birds, that thrill and throng
The solitudes of breezy woods
Just for the very love of song!

What gay romance can weave a dance
As airy as the butterfly's?
What drama's dream can ever seem
Tragic as that in human eyes?

God's way is best. If He has pressed
His hand above your eyelids so,
Be sure, therefore, He has some lore
To teach you that you do not know.

Hold the dear hand, and understand,
While covering it with kisses true,
That you must lay all else away
Till you have heard His teachings through.

A father's care should surely wear
No semblance even of love's eclipse,
If down he lays the book, and says,
"Child, learn your lesson from my lips."

—*Margaret J. Preston, in S. S. Times.*

LIFE'S FAILURES.

But how to bear failure? The best way is not to recognize the fact. Read history, and find that the failures have really advanced the world more than the successes. Columbus was a failure, Galileo was a failure, Savonarola was a failure—the two last especially, for they had not the courage of their convictions. If those three men had at any time been gifted with second-sight, and had seen the place they were to fill in history, it might have consoled them; but no doubt every one of them died of a broken heart, convicted in his own mind of failure.

The blind goddess hides her favors behind a terrible failure sometimes. One of the best scholars West Point ever produced spent the whole period of our war underground, building works in the uncertain earth of Vicksburg, and the like. He saw all the boys whom he had distanced at the academy ride on to glorious victory with all the pride, and pomp, and circumstance of war, while he burrowed like a mole, and hid his talents underground. When the war was over there was no increase of rank or pay for the industrious and gifted engineer, and he had no reward but that of his own conscience. How many fourth-rate men became generals while he was in that mud? What an instance of apparent injustice of fate! He was sensible enough to retire from so ungrateful a profession, and to take up one in which he has met with no failures.

Wendell Phillips, in one of his witty lectures, made an amusing catalogue of the hundred babies who should be born on some particular day in New York. Fifty were to be absolute failures, not able to take care of themselves at all; twenty-five more were to drag out a hard-working existence, just keeping body and soul together; fifteen more were to be speculators, inventors, dreamy and implacable, but able men; and the remaining ten were to be successful men, "if, indeed, anybody can be called a successful man," added the lecturer.

It is curious to see the successful man with his satellites—the failures—hanging on to him; some who cannot work and some who will not work, all needing help. The energetic, industrious, successful man goes pulling his adherents through the world as some smart steam-tug goes pulling its lazy freight through the still waters of the Hudson, or in the busy waters of the bay. It is astonishing how generously and unquestioningly the successful man adapts himself to his burden. Does he never ask himself "Why should I help these people? why should they not help me?" Apparently not; he accepts his destiny as unquestioningly as the steam-tug does. The inertia of the one is the complement of the energy of the other.—*Sunday Magazine.*

Dr. Guthrie said of the Church of Scotland: "When the troops of Monmouth were sweeping the bridge, and Claverhouse with his dragoons was swimming the Clyde, the Covenanters, instead of closing their ranks against their common foe, were wrangling about points of doctrine and differences of opinion. In consequence they were scattered by enemies whom, if united, they might have withstood and conquered." And is it not so of the church universal, assailed on all sides by the forces of infidelity and vice—is not the church summoned to *united* action against the common foes of Christianity?

Selections.

It is a great thing to realize that the guilt of sin is an intrinsic quality, and not a mere regret for its consequences.

If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make the most noise in the wind. *Jeremy Taylor.*

As I was gathering violets in the snow,
Methought how often, when the heart is low,
And nature grieves,
The buds of simple faith will meekly blow
'Neath frosted leaves.

—*A. E. Hamilton.*

It is sacrificing little to relinquish this phantom, called the world; they are to be pitied who think they lose much in quitting it. Every true Christian renounces it. It is to seek a sheltering port from a storm.—*Fenelon.*

By all means use some time to be alone;
Salute thyself, see what thy soul doth wear;
Dare to look in thy chest, for 'tis thine own—
And tumble up and down what thou find'st there.

—*George Herbert.*

Anxiety and worry are the friction of the soul, irritating, disorganizing and wearing out the delicate machinery of life. They dim the brightness and sour the sweetness of what might otherwise be the happiest life. They repel sympathy, alienate friendship, and destroy love. They are productive of no good, and work only evil, both to self and others.

Useful Hints and Recipes.

CLEANING AROUND THE HOUSE.—A little spirits of turpentine added to the water with which floors are washed will prevent the ravages of moths.

Use kerosene, or bath-brick, or powdered lime, to scour iron, tin, or copper; wash in hot suds, and polish with dry whiting.

To remove spots from furniture, take four ounces of vinegar, two ounces of sweet oil, one ounce of turpentine. Mix and apply with a flannel cloth.

Spirits of ammonia diluted with water, if applied with a sponge or flannel to discolored spots of the carpets or garments, will often restore the color.

Soot falling on the carpet from open chimneys or carelessly handled stovepipes, if covered thickly with salt, can be brushed up without injury to the carpet.

One pound of green copperas dissolved in one quart of boiling water will destroy foul smells. Powdered borax scattered in their haunts will disperse cockroaches.

To clean oil cloth, wash with warm milk. Once in six months scour with hot soap-suds, dry thoroughly, and apply a coat of varnish. They will last as long again.

To give glass great brilliancy, wash with damp sponge dipped in spirits, then dust with powdered blue or whiting (tied in a muslin bag), and polish with a chamois skin.

When carpets are well cleaned, sprinkle with salt and fold; when laid, strew with slightly moistened bran before sweeping. This, with salt, will freshen them up wonderfully.

A paste made of whiting and benzoin will clean marble, and one made of whiting and chloride of soda spread and left to dry (in the sun if possible) on the marble, will remove spots.

Fuller's earth, mixed to a stiff paste with cold water, spread on the carpet and covered with brown paper, will in a day or two remove grease spots. A second application may be necessary.

A flannel cloth dipped into warm soapsuds, and then into whiting and applied to paint, will remove all grease and dirt. Wash with clean water, and dry. The most delicate paint will not be injured, and will look like new.

Miscellaneous.

THE VILLAGE BLACKSMITH.

Under the spreading chestnut tree
The village smithy stands;
The smith, a mighty man is he,
With large and sinewy hands;
And the muscles of his brawny arms
Are strong as iron bands.

His hair is crisp, and black, and long,
His face is like the tan;
His brow is wet with honest sweat,
He earns whate'er he can,
And looks the whole world in the face,
For he owes not any man.

Week in, week out, from morn till night,
You can hear his bellows blow;
You can hear him swing his heavy sledge,
With measured beat and slow,
Like a sexton ringing the village bell,
When the evening sun is low.

And children coming home from school
Look in at the open door;
They love to see the flaming forge,
And hear the bellows roar,
And catch the burning sparks that fly
Like chaff from a threshing floor.

He goes on Sunday to the church,
And sits among his boys;
He hears the parson pray and preach,
He hears his daughter's voice,
Singing in the village choir,
And it makes his heart rejoice.

It sounds to him like the mother's voice,
Singing in Paradise;
He needs must think of her once more,
How in the grave she lies,
And with his hard rough hand he wipes
A tear out of his eyes.

Toiling—rejoicing—sorrowing,
Onward through life he goes;
Each morning sees a task begin,
Each evening sees it close;
Something attempted, something done,
Has earned a night's repose.

Thanks, thanks to thee, my worthy friend,
For the lesson thou hast taught!
Thus at the flaming forge of life
Our fortunes must be wrought;
Thus on its sounding anvil shaped
Each burning deed and thought.

—*Longfellow.*

Science and Art.

A papyrus containing the Iliad has been discovered in an Athenian monastery. It is said to have been written three centuries before our era.

A wall-painting of Henry Eighth's time has been found in a part of the monastic buildings of Westminster Abbey. It is executed with great freedom, and is in black and white tempera.

During a recent illness Meissonier made a study of himself, sick and reclining upon a sofa wrapped in a dressing gown. He refused 80,000 francs for it, and will give it to the Museum at Lyons, his native city.

"The Last Supper," by Da Vinci, is an oil painting on the wall of a refectory, and not a fresco. It is almost thirty feet long by fifteen in height. It has been so injured by the lapse of time and by vandalism that it is not easy to trace it. That is also true of the "Last Judgment" in the vault of the Sistine chapel, and these two pictures are among the best in the world.

The little village of Dolgeville, Herkimer county, N. Y., has the only manufactory of sounding boards in the world, and the only factory for making piano felts in this country. The work gives employment to 480 people. In 1875 9,089 pounds of piano felts were manufactured there. In 1881 the total was 25,600 pounds. Five years ago every piano firm manufactured its own sounding boards, and the attempt on the part of a single firm to suit the tastes of all piano men, was regarded as an innovation that would never succeed. Now the boards are shipped in large quantities to European countries, and the domestic demand keeps ahead of the supply.

Personal.

Mr. Bancroft, the historian, has been forty-eight years writing the history of the United States. It is now brought down to the adoption of the Constitution, and the election of the first President. Though now eighty-two, the venerable historian is still at work, and hopes to continue it at least until the time of the Mexican war.

James Freeman Clarke is seventy-two years old, but he is the most industrious man in intellectual effort in Boston. He preaches with all the vigor he ever displayed, and finds time to prepare lectures in his intervals of other labor, as well as to attend many public occasions, make addresses, and write volumes of essays. He has just announced his intention of spending the next six months in Europe.

Victor Hugo feels the shadow of the tomb gathering round him, but is not troubled by it. "My instinct tells me," he recently said to a friend, "that when I pass through the black tunnel called Death, I shall open my eyes to a higher and brighter existence. Why should I not believe in this instinct? It is one of the rare things that never lie." Victor Hugo is happy that he has taught the French people to reverence childhood; the infant is to him a sacred thing.

James Vick, the florist of Rochester, N. Y., who died lately in his sixty-fourth year was born in Portsmouth, England, but came to this country with his parents in his fifteenth year. During boyhood he was a playmate of Charles Dickens. He was a type setter by trade, and worked with Horace Greeley. At an early period he assumed the editorship of the Albany *Cultivator*, and subsequently of various other rural journals. In 1850 Mr. Vick became engaged in the cultivation of flowers, and was very widely known throughout the United States and Europe.

Items of Interest.

The annual campaign against the locusts has been in progress some weeks in the island of Cyprus. The rewards offered by the Government last year resulted in the collection and destruction of more than 1,200 tons of eggs.

Of the skeletons of Indians recently unearthed at Oneida, N. Y., the first eighteen were found in one row, and all in a sitting posture, the feet of one against the back of another. Strange to say, each corpse had been accommodated with a clay brick on which to sit.

At the opening of the spring term at Princeton College, N. J., President McCosh announced that Archibald MacArthur, an alumnus of the College, who lately died, had left his rare collection of minerals to the College. It will be placed in one of the museums in a few weeks.

The oldest town clock in New York is that in the steeple of St. Paul's chapel, which was made in 1778 in London. It has two weights of 1,000 pounds each, and it takes three quarters of an hour to wind it. The clock in Trinity church, dating from 1846, has three weights of 1 500 pounds each, and is wound up in an hour and a half.

It is between four and five hundred years since coffee began to be cultivated in Arabia. The first coffee-house in Europe was opened at Constantinople in 1554; in London in 1652; in France, at Marseilles, in 1671. Now, in the non-producing countries, the average annual consumption is more than a thousand million pounds.

A curious and helpful clock is to be found in Pawtucket, R. I. It stands near the front door, which, by its opening and shutting, winds it up. As the darkness comes on the clock turns on the gas in the hall, and at a fixed hour turns it down. It rings the bell to call the servants, an hour later rings another for the family, and in a half an hour more a third bell to announce breakfast.

A physician was called to the bedside of a young man in Schoharie county, New York, and while he was bending over the bed the unconscious patient suddenly drew up his legs, and placing them against the doctor's stomach, kicked out and sent the doctor flying over chairs and other furniture to the opposite side of the room. The doctor was picked up unconscious, with three ribs broken, and when he recovered consciousness the young man was dead.

The inhabitants of the Solomon Islands have a curious method of decimal currency. A cocoanut seems to be the unit. But the circulating medium consists of strings of white and red shell beads, dog's teeth and porpoise teeth. One string of white money is equivalent to ten cocoanuts or one flat stick of tobacco. Ten strings of white money make one string of red money or one dog's tooth; ten dog's teeth make one "isa" (or fifty porpoise teeth); and ten isas are equivalent to one "good quality wife." So that a wife in good society is worth ten thousand cocoanuts.

Nothing can more surprise those who come to Monte Carlo for the first time, says the correspondent of the London *Times*, and who regard the closing of the gaming tables as "a blazing question," than the utter apathy of the inhabitants. If asked what they think about the suicides which are said to be of frequent occurrence, they reply that they never hear of them. Nowhere are suicides so carefully and successfully concealed. So thorough is the mystery surrounding them that skeptics declare them to be the inventions of malevolent and imaginative minds.

The best and largest peach crop ever grown in Georgia will be ready for the market in about a month, but growers are complaining that they have not adequate facilities for getting it to market. In consequence they anticipate that thousands of bushels of the fruit will rot on the trees, and that for what is sold a comparatively small price will be obtained. It is suggested that the individual or company that should secure a systematic and rapid freight service to the North and West for the peach crop of Georgia would make a handsome fortune and add greatly to the wealth of the State.

In the action brought by the municipality of Marseilles against the Empress to recover the mansion once given to the Emperor by the city, the Empress is designated in the pleadings as "Eugenie Teba, alias Montejo, widow Napoleon." It is estimated that this form of description was employed simply to annoy the unfortunate lady who was once welcomed in Marseilles with unnecessary adulation. A few weeks ago an infirm English lady who was traveling with a numerous suite of servants was mistaken for the Empress at Lyons and grossly insulted by a crowd of ruffians as she was leaving the hotel in which she had passed the night.

The total sum which the Danish Government proposes spending upon the new fortifications of the country and upon the augmentation of its fleet amounts to $18,500,000. The seaward defenses of Copenhagen are to be completed by the construction of two large coast batteries and of a fort to an advanced position in the Sound. On the land side, where the fortifications were razed some fifteen years ago, a girdle of detached forts and batteries is to be completed, while arrangements will be made which will permit of the country being inundated for a considerable distance. When the proposed fortifications are completed, however, the forces actually in Seeland, which consist of some 40,000 trained men, will prove sufficient for the defense of Copenhagen, at all events until some friendly or interested Power can come to the assistance of Denmark.

A painful sensation has been caused in Vienna by a story from Cracow, according to which a nun in a convent there has been inhumanly treated. She belonged to a good Silesian family, and gave all her property to the convent eighteen years ago. But for a faithful old servant who followed her into the convent in order to be near her, she would probably have died under the treatment she received. Her brother could only obtain an interview with her by calling in the police. She had to be supported by two nuns, and appeared in a terribly emaciated condition. Having refused to accept a young confessor introduced into the convent some years ago, she was confined alone in a cell, and the sisters were forbidden to approach her. The story runs that she had worn the same gown for eighteen years, and had had no change of underclothing or shoes or stockings for seven years. Her cell had not been cleaned for a twelvemonth, and she was never allowed to leave it. The straw of her bed was rotten and full of vermin. The sisters with her contradicted her statements, but she persisted in imploring her brother to free her from her terrible position. The bro her could only provide her with food and clothes. Until the affair has been decided in a court of justice the nun will have to remain where she is.

Farm and Garden.

LIMA BEANS.—Joseph Harris recommends the following treatment of the Lima beans: Put four or five seeds in a pot and cover them an inch deep. After they are up and the weather is warm, set them out without disturbing the roots, which is done by placing the hand on top of the pot with the plants between the fingers, and then turn the pot upside down, and strike the rim gently against any solid object, when the soil and plants will come out together. The soil must be first thoroughly soaked with water to prevent the earth crumbling off the roots in taking them out.

PLOWING IT UNDER GREEN.—A shrewd Ohio Dutchman was lately asked why he always ploughed his stable and yard manure under green. His reply was: "Vell, may pe I can't exhblain him till you onterschtandt him already, but I exhblain him to onterschtandt him mit myself, dish veay. Venefer I plough de fresh manure under dot furrow, don't you see, vy den dot furrow *schmells him all summer*, und der roots dey schmells him too." Mr. Root's more scientific language is: "When turned under in a heavy soil, all the solvent (or soluble) and gaseous elements are absorbed by the soil and used by the crops."

USE YOUR BONES.—The *Agriculturist* says: "Bones accumulate on every farm, and a hunt for them will bring out many more than one would expect to find. When properly treated, they furnish very valuable food for growing plants. Whole bones, as they are thrown out from the kitchen, are so slowly decomposed, that they are of little use, unless applied very largely. They need to be broken up or made fine in some way that the large amount of phosphoric acid, etc., contained in them may be available. It is not practicable for ordinary farmers to have bone mills, and the next best thing is to break them up somewhat with an axe or heavy hammer, and mix them with unleached ashes, keeping the heap moist enough so the alkali will "eat" them, and render the bones soft. The bones thus treated will crumble to fine pieces when dried, and are then ready to be spread upon the land. Every farmer should see that all the bones are thus made into a valuable home-made fertilizer."

MAKING THE MOST OF A HORSE.—In France, when a horse has reached the age of twenty or thirty it is destined for a chemical factory; it is first relieved of its hair, which serves to stuff cushions and saddles; then it is slaughtered and skinned; the hoofs serve to make combs. Next the carcass is placed in a cylinder, and cooked by steam at a pressure of three atmospheres; a cock is opened, which allows the stream to be run off; then the remains are cut up—the leg bones are sold to make knife handles, etc., and the coarser, the ribs, the head, etc., are converted into animal black and glue. The first are calcined in cylinders, and the vapors when condensed form the chief source of carbonate of ammonia, which constitutes the base of nearly all ammoniacal salts. There is an animal oil yielded which makes a capital insecticide and a vermifuge. To make glue the bones are dissolved in muriatic acid, which takes away the phosphate of line, the soft residue, retaining the shape of the bone, is dissolved in boiling water, cast into squares, and dried on nets. The phosphate of lime, acted upon by sulphuric acid and calcined with carbon, produces phosphorus for lucifer matches. The remaining flesh is distilled to obtain the carbonate of ammonia; the resulting mass is pounded up with potash, then mixed with old nails and iron of every description; the whole is calcined, and yields magnificent yellow crystals—prussiate of potash, with which tissues are dyed a Prussian blue and iron transferred into steel; it also forms the basis of cyanide of potassium and prussic acid, and the two most terrible poisons known in chemistry.

Since Parisians learned the merits of horseflesh as an article of food during the siege, hippophagy has made steady progress in the French capital. In 1875 the butchers disposed of 7,000 horses, in 1880 of 9,000, and in 1881 of 9,300. Last year the supply of meat was further increased by the carcasses of 400 asses and mules.

Books and Periodicals.

MRS. MAYBURN'S TWINS. By John Habberton. Written by him since he wrote "Helen's Babies." With an illustrated cover, with portraits of Mrs. Mayburn's Twins. One volume, paper cover, price 50 cents.

Mrs. Mayburn's Twins, by John Habberton, and written by him since he wrote "Helen's Babies," is a book that will go straight to the heart of every mother in the land, for it is a most interesting, wholesome, and instructive picture of certain phases of married life. Natural as life, it sparkles on every page with delicious humor, and its occasional pathos is touching in the extreme, while the style of composition betrays a master hand. The action covers a single day, but what a busy day it is, and how crowded with important and realistic household events. The story is in brief the diurnal experience of Mrs. Mayburn, whose husband is loving, but thoughtless, and whose children are real flesh and blood youngsters, at once the joy and torment of their mother's life. Mamma has her hands more than full with the children, whose pranks at times almost drive her wild; but, in addition, the supervision of Bridget, the help, mending, marketing and getting ready her husband's meals on the minute, claim her attention and tax her patience. But mamma is an angelic creature, and under every discouragement always tries to do her best. "Mrs. Mayburn's Twins" dashes straight ahead, nothing impeding its career, and every detail is brought out so vividly and happily that the reader is perfectly spellbound. No one who likes to read about children, their mothers and the home circle should miss this truly absorbing and fascinating story. It is published in a large square duodecimo volume, paper cover, uniform with "Helen's Babies," price fifty cents, and will be found for sale by all Booksellers, at all News Stands, and on all Railroad Trains, or copies of it will be sent to any one, to any place, at once, postpaid, on remitting the price in a letter to the Publishers, T. B. Peterson & Bro., Phila., Pa.

LITTELL'S LIVING AGE, May 27, 1882. Contents: Ants, Westminster Review; A Little Pilgrim: in the Unseen, Macmillan's Magazine; Across the Yellow Sea, Blackwood's Magazine; Lady Jane, by Mrs. Oliphant, part V., Good Words; Mr. D. G. Rosetti, Athenæum; Slavery in Hong Kong, Spectator; Boar-Hunting in the Ardennes, Belgravia. Poetry: Rain at Midnight; Adrift; Miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3.300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

The June WIDE AWAKE is a very beautiful issue, crowning its series of fine frontispieces with the $600.00 First Prize drawing, "A-Maying," a picture which embodies all the joyousness of childhood, and the bloom of full springtime. In company with it is a charming poem by Miss Wilkins who has also another dainty conceit in the number, which she names "Once upon a Time." There are two other full-page drawings in this number, beautiful enough to have served as frontispieces; one of them bears the legend, "The Summer Boarder goes to Church," and was drawn by Barnes; the other, "Hunting the Four-leaved Clover," is Miss Humphrey's work. Some excellent picture-making in this issue also comes from the pen of Francis Miller in the comedy, "No Questions Asked," and Miss McDermott in the double-paged poem "Maud's Problem," a witty little screed by Margaret Sidney; and the airy little frieze, "Summer's Come!" by the inimitable J. G. Francis, will be sure to get its full share of attention. In its literary matter, the number is notable for a charming Ruskin paper by Mrs Bolton, entitled "The Ruskin May Day at Whitelands College," with pen-and-ink portraits of Mr. Ruskin and Miss Osborn, the May Queen, and for Mr. Ober's illustrated paper upon the Zuni Indians—"How a White Man Became the War Chief of the Zunis;" and, of course, there are first-rate stories, and beautiful poems, and valuable papers—the Chautauqua Young Folks' Reading Course being equivalent to a second magazine bound up in the same cover with the Wide Awake proper. Only $2.50 a year. Ella Farman, Editor, D. Lothrop & Co., publishers, Boston.

THE CENTURY MAGAZINE for June. The reputation of The Century Magazine as an art educator is emphasized in the June number by a brilliant frontispiece portrait of Cardinal Newman, engraved by Cole, from Rajon's etching after Ouless's portrait; by the inimitably racy and breezy sea sketches of the opening illustrated paper entitled "Around Cape Horn," and by Mrs. Schuyler van Rensselaer's article on "Wood Engraving and the Century Prizes."———Other notable illustrated articles in the June number are: The concluding paper on "Opera in New York," by Richard Grant White, containing portraits of the most distinguished singers of the age; the first of two papers on "The Bee-Pastures of California," by John Muir, who writes with stimulating enthusiasm of the flowery fields and honey-makers of the California bee-ranches; and a short article by Robert W. Welsh on "Marble Mining in Carrara," which has supplied sculptors with the best material for statues for nineteen hundred years.———Accompanying the portrait of Cardinal Newman is a biographical study by C. Kegan Paul, the well-known English publisher.———The second part of Carlyle's posthumous "Reminiscences of My Irish Journey" (to be completed in the July number), describes the testy philosopher's visit to the Lake of Killarney and the south and southwestern counties.———A prominent Civil-Service reformer, E. L. Godkin, editor of the "Nation," has a strong paper combating the argument advanced by the advocates of the spoils system that tenure on the Civil Service basis would bring with it "The Danger of an Office-holding Aristocracy." J. Augustus Johnson, at one time Consul-General at Beirut, argues, in a short article from facts that came under his own observation, against the practicability of almost any scheme for "The Colonization of Palestine" by either Hebrews or Gentiles. George H. Fitch contributes a pleasant paper describing what may be seen "In a Chinese Theatre" in San Francisco.———Mr. Howells, in this number, introduces the hero and heroine of "A Modern Instance" to housekeeping, to an amusing phase of Boston society, and to a baby which, it will interest the reader of this charmingly realistic serial to know, is named Flavia, after "Squire" Gaylord, who makes another visit to Boston in honor of his namesake. Mrs. Burnett continues her serial, "Through One Administration." The concluding part of Miss Woolson's Roman Story, "The Street of the Hyacinth," shows a new type of the American girl abroad. The short story of the number is a sketch of New England sea-faring life by Mary Hallock Foote, in which Captain John relates, with native pith and idiom, "The Story of the Alcazar," a slaver that was deserted at sea, with a cargo of negroes confined in the hold.——— The poetry of the number includes a plea in verse for the persecuted Hebrews of Russia by Joaquin Miller, entitled "Jewess"; two tributes to Longfellow, by Helen Gray Cone and Wilbur Larremore; "Wilhelmina," by Clifford Lanier; "In the Haunts of Bream and Bass," by Maurice Thompson; and "Rose-Gerardia," by John Albee.———This month the departments treat a great variety of subjects, such as the character and genius of "Henry Wadsworth Longfellow," "Practical Education in the Common Schools," "Minister and Citizen," "The Free Library Movement," etc., in Topics of the time; a letter by Mr. Whittier, on his poem of "Mogg Megone," and interesting information about the Pitcairn Islanders, in Communications; reviews of several important books in Literature; the second article on "House Construction," in Home and Society, in which Charles F. Wingate discusses the sanitary arrangements of a well-constructed dwelling, and exposes common and dangerous evils in plumbing; descriptions of recent inventions in The World's Work; and several sprightly poems in Bric-a-Brac, which opens with Longfellow's inscription on a public fountain at Shanklin, Isle of Wight.

ST. NICHOLAS for June opens with a charming frontispiece illustration by W. T. Smedley, entitled "Mr. Longfellow and his Boy Visitors," accompanying an account by Hezekiah Butterworth of a visit paid the poet, shortly before his death, by some boys from a Boston school. Lucy Larcom also contributes an article full of reminiscence and pleasant anecdote of Longfellow and his relations with children, interesting to old and young alike. "Seals and Seal-hunting in the North Atlantic" is an entertaining paper, by Ernest Ingersoll, strikingly illustrated with twelve pictures by D. C. Beard, J. C. Beard, W. Taber and M. J. Burns. Jessie McDermott has engrossed and illustrated a quaint five-page poem by Eva L. Ogden, entitled "The Maid of Honor," being the subsequent history of the maid whose nose was nipped off by the black-bird in the nursery legend. Then there is a story, called "The Witch-trap," by Dr. Felix L. Oswald, of a remarkable living trap. Mrs. Dodge has a bright little illustrated poem, "The Bee-charmer," and this installment of her serial story, "Donald and Dorothy," contains three chapters of accumulating interest, treating, respectively, of a "G. B. C.," a rifle-match, and an adventure with a mad dog. A capital story for boys is "The Whirligig Club," a bicycle story, in which the hero rides his machine across a railroad bridge at night to save an express train. Besides all this, the number contains an account of a "Tub-race at Point No-Point," and of "A Curious Rolling Bridge"; "Mary Jane Tells about the Spicers' Cow"; and Aunt Fanny tells the very little folk about "Mayo's Mice." Near the end of the number is a report of the Agassiz Association. There are nine full-page pictures in the June St. Nicholas, and, in all, seventy-three illustrations.

Married.

At the Reformed parsonage in Ringstown, by the Rev. W. B. Sandoe, on the 20th of May, Mr. Charles Manbeck of East Union Township, Schuylkill county, Pa., to Miss Ella Hartzel of Bloomsburg, Columbia county, Pa.

Obituaries.

DEATH OF AN ELDER.

One May 17, Elder John Ermentrout, of Reading, Pa., entered into rest. After an illness of one week, of congestion of the brain, his useful life ended in his 79th year. He was born and confirmed in Womelsdorf, Pa. His married life began in 1834. For almost 50 years did it continue in undiminished happiness. How sad the vacancy in such a home, when so long united, one is taken and the other left. Father Ermentrout spent part of his earlier life in Lebanon, Pa., under the pastorate of Rev. H. Wagner; he became quite an active member of the old church in this place. Removing to Reading he became one of the 25 members who, in 1848, founded the 2nd Reformed Church of this city. Since then he repeatedly served here as elder, which office he filled at the time of his death. As an elder he strove to be faithful. In and out of office he sought opportunities to visit and comfort the poor and the sick. Forty years ago there were few persons in this part of Pennsylvania who did so much for the Sunday-school cause as he. And I question whether any layman of this section helped to establish so many Sunday-schools as he. He took great pleasure in visiting and addressing Sunday-schools, which he could do very acceptably in both languages Some 30 years ago he served as Superintendent of Colporteurs in the service of the American Tract Society in this part of Pennsylvania; in this office he labored with comfort to himself, and accomplished much good.

During 18 years past he helped us much in our Sunday-school mission work in Reading. Very rarely was he absent from the monthly meeting of our teachers' association, where, with his ripe experience in this work, his services were of great value to us. During many years he superintended one of our mission Sunday-schools, and for the last few years he had the general supervision of the mission Sunday-schools of the Reformed churches of Reading. He was a man of rare gentleness and of great decision in his principles and practice.

His burial took place on May 20. By reason of Dr. C. F. McCauley's severe illness, Dr. B. Bausman conducted the funeral services. His four nephews, sons of Willian Ermentrout, deceased, acted as pall bearers. A FRIEND.

TRIBUTE OF RESPECT.

At a meeting of the Consistory of the Second Reformed Church, Reading, Pa., held on Friday evening, May 19, 1882, the following preamble and resolutions were passed.

Whereas It has pleased Almighty God to take from our midst, by the hand of death, our beloved brother, Father John Ermentrout, who, in connection with Ivins Benson, now deceased, was the first elder of this congregation, which office he also filled at the time of his death, and the only member that had remained of the First Consistory of this congregation, which was organized in the year 1848; and

Whereas He led a truly Christian life, having earnestly worked for the cause of Christ all his days, by filling various offices in the Church and especially by visiting and comforting the sick, the performance of which duties manifestly afforded him great pleasure, particularly during the later days of his life, having in this way greatly assisted our worthy pastor in his laborious duties and done much good to his fellow-members; it is therefore

Resolved That we hereby acknowledge our heartfelt grief in the loss of our friend and co worker in Christ's vineyard, and that we heartily sympathize with his bereaved widow and daughter.

Resolved that a copy of these resolutions be forwarded to the MESSENGER for publication, and that a copy of the same be sent to the family.

JOHN F. ORTH,
CHAS. WANNEMACHER,
D. N. SCHAEFFER,
} Committee.

DIED.—In Chambersburg, on the 29th ult., Mrs. Elizabeth Ferry, in the 87th year of her age.

The subject of the above notice was from her youth up a truly devoted member of the church. She was greatly esteemed by all who knew her for her many Christian virtues. She was a kind neighbor, a loving mother, and a faithful servant of God. Her life was one of many trials and great physical sufferings, but she was ever patient and submissive to the will of God. Her faith in the Lord seemed to grow stronger as her sufferings increased, and she died in the hope of a glorious immortality.

C.

Acknowledgments.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Received at Bethany Orphans' Home, Womelsdorf, Pa. From Sinking Valley ch, Blair co Pa, Rev M H Sangree, $6 00. Keller ch, Canoe Valley, do, do do, 5 00. Miss Susan Neff, Alexandria Pa, do do, 5 00. Mrs Sarah Knode, do, do do, 5 00. Minnie Gordon (orphan), do, do do, 1 00. Clara Fouse (in heaven), 50 cts.

Correction. The $17 60 from Lower Saucon ch, Rev A B Koplin, was contributed towards current expenses, instead of Building Fund, as acknowledged in last issue of MESSENGER. D B ALBRIGHT, Supt.

ST. PAUL'S ORPHAN HOME, BUTLER, PA.

From Ref cong, Germantown O, Rev P C Prugh, $3 30. Trinity ch, 6 91. St John ch, Zion's charge, 7 84. Zion ch, Rev J W Pontius, 8 58. Pine Run cong, Rev I Dotterer, 12 77. Do do Sunday-school, do do, 2 23. Beams chg, Rev M H Dieffenderfer, 7 00. S S, Greenville, by C M Bauch Esq, 20 00. Rebecca Torrence, Pittsburg, 70 cts. Amelia Junge, 20 cts. A Friend, do, 1 00. B WOLFF, Treasurer.

No 50 Wood St, Pittsburgh Pa.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER, Rev. D. B. LADY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, MAY 31, 1882.

The emphatic manner in which our Lord Jesus Christ emphasized the necessity of His ascension, shows the folly of separating the successive acts by which our redemption was accomplished. His disciples protested against His death, but He told them that He must not only die, but rise again and carry the humanity He had assumed to the right hand of the Father. His work could not stop short of His glorification, and the coming of the Holy Ghost to make all He had done of avail, depended upon that. Why then should one part of His work be set over against any other part, as though His resurrection and ascension detracted from His sacrifice on the cross? It is folly for His professed friends to try to rend His seamless garments. Even His enemies could not do that. We must take Him in His entire mediatorial character.

It appears that the Jews have as much difficulty as the Gentiles in securing attendance upon their services, and the *Jewish Messenger* proposes a system of reward as likely to correct the evil. "In view of the fact that some synagogues complain of a lack of attendance, souvenirs might be utilized with considerable advantage. Of course, there may be a diversity of opinion as to what is most appropriate to be given away, but a little tact and deliberation would settle all disputes. Miniature telescopes containing the Ten Commandments, written in invisible characters, the rabbi's portrait in full canonicals, orders for *matzoth* for poor families, a ticket to Europe, in one hundred chances at one dollar each, slices of a pound cake containing a diamond ring and positive assurances that an engagement will follow, and last, though not least, subscriptions to the *Jewish Messenger*, may be mentioned as casual suggestions, which we would be very happy to find carried out at an early day."

The Galveston *News* gives the following satire upon the educational system of Texas in the form of a conversation: "How is your son coming on?" "Oh, I am having a power of trouble with him." "What's the matter now?" "Well, you know I couldn't send him to school, because, thanks to Governor Roberts, there are no free schools, and I could not afford to send him to a private school. So I sent him away from Galveston out to the frontier, and as luck would have it, he was convicted of horse-stealing, and got five years in the penitentiary." "That was bad." No it wasn't; for you see at the penitentiary he could learn a trade and become a useful citizen." "Well, that's good." "No, it isn't; for Governor Roberts has pardoned him out on account of his youth and ignorance."

This is said to be a copy of the letter with which Vice-President Wheeler accompanied his recent gift to Chaplain McCabe for Methodist Church extension:

"*Dear Chaplain*—Please get out of this region while I have something left. To reconcile you in some measure to going, I enclose my check to your order for $1,000. Put the money in your frontier work in multiplying the fountains of Christian citizenship and may God's blessing go with you as mine does. When you get the country well 'underbrushed' we will send out some Presbyterians to put on the finishing touches.

Most cordially yours,
WM. A. WHEELER."

The annual sessions of the Virginia Classis were held in the new Reformed Church in Middlebrook, Augusta Co., Va., commencing on Wednesday evening May 17th. It was one of the most pleasant and profitable meetings of the kind we ever attended. The congregation here has been but recently organized by the very successful and popular pastor, Rev. S. L. Whitmore.

Important business was transacted, which, under the Divine blessing must result in much good, and the extension of our Church in the great Virginia Valley. Beside the synopsis of the proceedings that will be prepared for the MESSENGER by the stated clerk, we expect to say something more on special points. K.

We are pleased to hear of the spirit of love and harmony which has prevailed at the meetings of Classes held this year. Whatever unimportant differences of opinion have been obtained among brethren, these have been held in abeyance. Indeed they have been practically kept out of sight, and the disposition has been to put forth united efforts for missions and other church work. This is as it should be. Our ministers and people have seen that angry debates are worse than useless. These bickerings do not convince opponents, and serve only only to paralyze the energies of those who wish to labor for God. The true way to that unity for which our Saviour prayed is through harmonious work. Above all it is now recognized as an evidence of an odious spirit, to be better pleased to detect a fault than to commend a virtue.

LAYING OF THE CORNER-STONE OF BETHANY ORPHANS' HOME.

On the 25th inst., the corner-stone of the Bethany Orphans' Home, was laid upon the site of the burnt buildings at Womelsdorf. The morning of the day was very inclement, and the friends of the Home felt like parting the clouds, even as they have often tried to push back the darkness that has hovered over the fatherless. But He who "tempers the wind to the shorn lamb," rules in the storm, and always withdraws the veil that seems to hide His face in the world of nature when it is best for us that He should do so. Indeed, the Father, who at one time fringes the darkness with heavenly light, at other times shades the brightness that might dazzle us; but even through the leaden tints we may often see the tender leaves and budding flowers that tell us that the spring is near, and speak of the dawn of that day of which the Lamb Himself shall be the light.

So it was last Thursday. Owing to the inclement weather, the attendance was small, but many were there in heart, and those who came were full of joy; and when near the close of the services the sun broke through the clouds, and gilded tree-tops and fountain, and brightened the emerald robes of near landscape, and clothed the far off hills in blue, every thing seemed as cheery as an orphan smiling through its tears. Even the limpid stream that flows from the mountain spring went dancing and laughing down the meadows like a happy child.

The ceremony of laying the corner-stone was performed by Dr. Bausman. The addresses were made by Drs. Higbee and Külling, and both were admirable. The music was rendered by the children of the school, led by the House Father, Rev. D. B. Albright, and the concluding prayer was offered by Rev. W. H. Groh.

The prevailing feeling was one of joy. It was felt that with all the sorrow and the care caused by the burning of the Home last November, there was more than a compensation in the Christian generosity called forth by the calamity. This may have been God's design in permitting the loss to come upon us. Besides, the building now in the course of construction will be much better adapted to our wants, and before long the little ones who have been housed in the old mill, will have better accommodations.

The walls of the building are finished to the second story floor. The style of architecture will be Byzantine. The structure will be three stories high, 128 feet in length including a wing at each end. The wings will be 62 feet in depth. The whole is to be heated by steam and have running water and gas in every story.

The Board feels sincerely grateful to the many ministers and members of the Church East and West for their prompt and liberal contributions towards the erection of the new building. The receipts thus far have surpassed the most sanguine expectations, and if friends who have not been heard from will do what may be reasonably expected, the structure can be dedicated free of debt. The following statement just furnished us in regard to this Home, though given in substance before, may be repeated with profit. It was founded in Philadelphia in 1864, removed to Bridesburg in 1865, and to the fine property at Womelsdorf in 1867. On the 11th of November, 1881, the buildings were burned.

The Home owns eighty-six acres of land, seventy-four of which are under a fine state of cultivation. It has had the following Superintendents: Revs. J. Boerringer, J. Gantenbein, D. Y. Heisler and the present incumbent, Rev. D. B. Albright. The latter who is pastor of the Home congregation has been in office thirteen years. The Board of Managers consists of thirteen members, eight of whom are ministers. They hold regular quarterly meetings. There are at present about sixty-five orphans connected with the Home some of whom have been absent with friends since the destruction of the building. The school department is under the care of two lady teachers. The orphans are all taught to work—the girls housework and the larger boys help to farm the land. The larger girls readily find places when they leave the Home, and some of our boys are serving apprenticeships at trades, and others perform farm labor for wages. All the older orphans are confirmed and communicant members of the Home congregation. The Board aims to train the orphans in habits of industry and Christian piety.

In addition to those mentioned above, there were present at the ceremonies, Revs. T. C. Leinbach, Steckel, A. J. Bachman, Land and Davis, and Elders Gelbach, Gross and Wetzel of Philadelphia; McHose and Coblentz of Reading, Kunkle of Harrisburg and Laubaugh of Bethlehem. We hoped to meet Drs. McCauley and C. H. Leinbach there, but both are sick. May they soon be restored to health.

PALATINATE COLLEGE.

We have just received the catalogue of this institution, located at Meyerstown, Pa. Besides the names of the Faculty, the list of students, the laws of the school, course of study, etc., it gives the admirable inaugural address when he assumed the Presidency last December. Palatinate College has an important mission to perform and justly claims the patronage of the Church.

It appears that hereafter women as well as men are to vote at the election for trustees of Methodist Churches in Connecticut. This extended franchise is in virtue of an amendment made in the State law, by the House of Representatives. We do not know that the State had anything to do with that, and suppose the change was made indirectly by altering charters. The alleged ground for the action is the insufficient attendance of male voters.

THE ORPHANS' HOME AT BUTLER.

We have two homes for orphans in our Church—the only strictly charitable institutions in our large communion, and both can be easily sustained. The buildings at Butler, Pa., stand sadly in need of repair, and, indeed, a new wing seems to be demanded. These improvements will cost about $4,000, and the authorities are about to commence the work in faith. There is no money in the treasury, but we believe it will be forthcoming if the want is made known.

We have read and written so much about the ease with which large sums can be raised by a systematic contribution of small amounts from each member of the Church that we are almost tired of it. The fact that tens of thousands could be poured into the Lord's treasury remains unaltered, but getting things into a system seems to be the work of years. We must, perhaps, be patient with that. It may be that our own mistake is in trying to make it universal and complete at once. Suppose we make the approach gradual, keeping in view the organized system of Benevolence that may come in the end. Let individuals and communities send their contributions, not as their final gifts, but for immediate necessities, and looking to something broader and more permanent. Concert of action will come in the end if true Christian liberality is at the bottom of it. Not long ago a commendable device was resorted to by the Congregational Church in Arlington, Mass., to raise $6,000. Each man, woman and child in the congregation was invited to inclose in an envelope the sum he was willing to give, and when the collectors assembled to open the envelopes they expected to find about the needed sum. To their astonishment the amount was $6,112.50.

That was better than any fair or mock-auction way of getting funds, and if this same plan was adopted throughout the Church any want would soon be supplied. The crumbs from the table would supply Butler. It would be well, however, in this instance as in any other, to send contributions in advance, as it is always easier to push a load before you than to drag it after you. Contributions may be sent to B. Wolff, treasurer, No. 50 Wood Street.

Mr. Binkley has finished the canvas of Rev. A. B. Koplin's charge in Northampton County, Pa. Sixty copies of the MESSENGER, and forty of the *Hausfreund* are now sent to that one charge. That is quite an advance.

Among the Exchanges.

Professor R. K. Buehrle, in the *New Era*, published at Lancaster, pays a just compliment to Rev. C. S. Gerhart's article in the April number of the Reformed Church *Review* upon the Educational Problem:

"The article above alluded to is one of the most liberal which it has been our good fortune to meet in a long time, and reminds one of the fathers who wrote in the best days of the Roman Empire and the purest ages of the church.

"Full credit is given for the prevailing Christian, or at least theistic, spirit among the teachers breathing forth from the studies and text-books and animating the schools.

"As might be expected, Rev. Gerhart devotes considerable attention to the kind of education which it is desirable to give to Christian youth, but instead of, as is usual, simply condemning what the State furnishes he points out how the *family* and the *church* should co-operate. He shows how the latter should work through the former. He appeals to a mother's influence, and calls upon parents to supply religious instruction at the altar of the household rather than at the desk of the teacher. In view of the often conflicting opinions prevailing, not only in the school, but also in society, this course must universally commend itself as eminently judicious and practical. He reads a lecture also to those who constantly clamor for parochial schools, and yet exclude doctrinal text-books from the Sabbath school—a point well made and that deserves to be pressed home until it is heeded. His criticisms of Spencer and Bain are temperate and timely. The age needs to be told that man is not merely an animal; that, be his origin what it will, *the fact* is that he has a soul, and hence spiritual wants, and that these require the greatest attention as belonging to the higher nature. The article deserves the widest possible circulation among educators no less than among the people, and we suggest its distribution as a circular of information by the Bureau of Education at Washington."

Communications.

VIRGINIA CLASSIS.

The Sessions of the Virginia Classis just held in Grace Church, Middlebrook, Va., will be long pleasantly remembered. Not alone because of the kindly treatment received at the hands of the people, nor yet because of the good feeling prevalent among the members during these Sessions, but more especially because of the more hopeful, healthful outlook for our church in the Valley of Virginia.

All the assessments for last year were promptly and more than fully met. There were delinquencies from former years, but even these were met, save a sum total of $33. The assessments for the present year were cheerfully accepted, and not a doubt is entertained but that they will be fully met. In view of the very decided advantage, the Classis has gained, as compared with former years, and having learned much by a sorry experience to have the church at large lay hold of the interest of our church in this section, Classis determined to force the work by her own effort as far as able, together with the help of the Mission Board.

Looking toward Staunton, Va., as a field for future effort, a new charge, the St. John's, was constituted. Here an earnest, active man is wanted, and will be welcomed and supported. Who will undertake the work?

Rockingham, now vacant, and one of the most promising fields in the Valley, is eager to have a good minister, nor will they leave him to want.

Then Rev. B. R. Carnahan wants an assistant in his large field with a view to division ere long. Toward the support of one, Classis has promised, and will pay promptly, aid to the extent of $100. This work will be mainly in growing villages along the railroad.

His neighbor, Dr. Martin, having grown old in the service, needs an assistant, and a call is open to one, but he who goes there will have the care of the Classis on him at its next annual meeting at Harrisville. The Woodstock charge is the strongest and one of the most pleasant in the Valley, and can and will well and comfortably support another pastor beside the doctor.

With four more men in the field, we cannot but confidently look for an increase of good results.

Beside this, Classis has made provision to meet the expense of the brethren, Bauman and Hoffheins, in looking up and furthering the interests of the church along the line of the Shenandoah Valley R. R., where towns are growing up rapidly, and our own people are settling.

Now that the work has been undertaken, we trust that we shall not come short of it. Where are the four men, and who are they, that correspondence may be opened with them?

Martinsburg, W. Va.

DEDICATION AT HYNDMAN, BEDFORD COUNTY, PA.

May 24, 1882, was a day full of interest for the Reformed Church at Hyndman. On September 11, 1881, the corner-stone was laid, and it was expected that the building would be completed and ready for dedication about Christmas. The delay was well calculated to try the patience of members, and test their faith. Rev. S. T. Wagner prosecuted the work with tenacity of purpose under untoward circumstances, doing the work of pastor and building committee. Earnest faith and perseverance always win the day in such enterprises. Somerset Classis had authorized him to visit the churches and solicit aid for the erection of this church. He met with good success, and the people living at the place also contributed well according to their means. The week previous to the dedication a series of services were held, at which lectures were delivered by different brethren, nearly every evening, touching the history, faith, and doctrines of the Reformed church. The weather proved rather unpropitious, being quite wet and cool. It was arranged to run an excursion train from Somerset, meeting trains from Berlin and from Salisbury, through to Hyndman, and return on "dedication day." The idea was to afford the Reformed people and others an opportunity to attend the dedication, and help the matter through. Though cool, and threatening rain, three passenger coaches were well filled with excursionists. The new church proved too small to contain all that assembled. The use of the M. E. Church was secured and two services were held. A good supply of ministers were at hand—Revs. B. Knepper, H. F. Keener, S. R. Bridenbaugh, W. W. Deatrick, J. M. Schick, H. King, and the pastor of the Mission. Rev. H. King preached the dedication sermon from Gen. 28: 16. Rev. J. M. Schick preached a short sermon in the M. E. church. Some $406 were raised to cover the debt still remaining, and a small sum not covered was assumed by the consistory, when the house was set apart to its intended use by the pastor, according to the Order of Worship. The house cost about $1600. It is a frame building, 48x32 feet in size, half Gothic in style, having enamelled glass in windows, Gothic ceiling, pulpit niche, and neat steeple containing a sweet toned bell, the first whose tones were reverberated by the surrounding mountains and hills. The chandeliers are things of beauty and eminently Christian, as they give light to all in the house. The congregation should rejoice in the possession of such a comely house in which to worship their Lord and God. This enterprise is now assured of success. It but remains for the membership to become zealously active in doing the work of a congregation by co-operating heartily with their pastor in Church and Sunday-school activity and work. Father Knepper remained over and preached in the evening.

Rev. S. T. Wagner was installed as pastor of the Wills Creek charge April 18, 1882, at Mount Lebanon church. He and his blooming bride have taken up their residence at Wittenberg, Lancaster county, Pa., a high and healthful locality. May peace and plenty bless them. E. N. K.

CHAPEL DEDICATION.

Trinity Reformed Chapel, recently erected on Church street, in this city, by the congregation connected with the Evangelical Reformed church, Dr. E. R. Eschbach, pastor, was consecrated to religious service on Sunday morning last. An interesting dedicatory sermon was preached in the church by Rev. J. O. Miller, of York, Pa., after which the entire assemblage proceeded reverently in a body to the lecture-room of the new edifice where the service was appropriately concluded by the ceremony of consecration to the purposes for which it was intended. The building is by very general consent one of the handsomest and best adapted structures to its uses in the city. In point of size, comfort, elegance and convenience, it is in striking contrast with the dingy quarters in the basement of the main church, which were of necessity occupied for so many years, as Sunday-school and Lecture rooms. It is a splendid, and we trust that it may be, a long standing monument to the energy and enterprise and perseverance of all who were instrumental in securing its erection. With the exception of a few hundred dollars (probably three or four hundred), the entire cost of the building, something over $10,000, has been provided for by subscriptions and cash collections.—Frederick, Md., *Examiner*.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The Spring communion of Christ Church, Elizabethtown, Pa., Rev. J. H. Pannebecker, pastor, was largely attended. Twelve persons were confirmed, making a total of sixteen additions to the congregation during the year. The congregation is engaged in repairing and beautifying their church. The Sunday-school is larger than ever before. Both pastor and people have reason for encouragement.

Rev. A. R. Bartholomew, was formally installed pastor of Trinity Reformed church, at Pottsville, on May 7, in the presence of a large audience. The committee, consisting of Revs. H. A. Keyser, J. O. Johnson and W. Donat, were present. Rev. Keyser preached on the *Adaptation* of the Bible to man. The installation service was performed by Rev. Johnson. Rev. Bartholomew is a successful laborer. His pastorate at Johnstown was very prosperous. He has the same prospects at Pottsville. Trinity Reformed church has had many obstacles, but the members are ever hopeful. There is no good reason why he should not flourish in this place.

The address of Rev. L. D. Stambaugh has been changed from Uwchlan, to Font, Chester county, Pa. Correspondents please take notice.

At the recent communion held in St. Luke's church, Trappe, Pa., Rev. Dr. Bomberger, pastor, 8 persons by adult baptism and confirmation, and 5 persons by certificate, were added to the membership.

SYNOD OF POTOMAC.

The annual Ascension service and anniversary of the Sunday-school of the Reformed Church at Middletown, Md, was held on Ascension Day, Thursday, 18th inst. The service was opened by the pastor with the use of the collects for the day, followed by appropriate music by the school, after which an address was made by the pastor on the fact of the Ascension and its benefits. The following emblems were then uncovered. First, the Ascension, followed by Faith, Hope, and Charity. An address was delivered by Rev. L. A. Mann, of the Lutheran church, bearing on the virtues represented by the latter emblems. Then were offered three memorials of the members of the school who had died during the year. A report of the school for the year was then read by the pastor. The service throughout was interspersed with suitable music selected from "Hymns and Carols." The church was appropriately decorated, and a fine collection of flowers was displayed on the pulpit platform. The weather was all that could be desired, the audience was large, and the service proved interesting, and we trust profitable. H.

The Sunday-school of the Third Reformed Church, Baltimore, celebrated its forty-first anniversary, on Sunday evening, May 21. The school has had a steady growth during the year. Sixteen of the older scholars have united with the church by confirmation; which makes the number of communicants in

the Sunday-school, forty-seven. Mr. George G. Everhart is superintendent One of the chief features of the evening, was an allegory entitled, "Gateway to Happiness," conceived and written by Miss Ella Rhodenmayer, one of the teachers of the school. It is but just to say that it did honor to her head and heart. The lesson was timely, and will be long remembered. Those who took part in it were well drilled, and represented their parts well.

From the *Examiner* (Frederick, Md.) we copy the following account of the Ascension Day services held at that place. That festival has been a red-letter day in the little mountain city.

"The scholars in the several departments of the Sunday School connected with the Reformed Church in this city, celebrated the festival of the Ascension in their customary way on Thursday afternoon last, in the presence of a congregation of persons as large if not larger than any that has ever yet assembled within the walls of that beautiful and capacious sanctuary on a similar occasion. As usual the exercises were replete with interest. At the appointed hour, the children, nearly all of whom were arrayed in white, marched up the four aisles of the church singing glad hosannas, and upon reaching the chancel the several columns met and continued the measure of their praise in one united body; then, taking up their recessional march returned in original ranks whence they came. No descriptive words could give an adequate idea of the impressive effect of the melody of the many sweet voices as from volume tone it faded in the distance almost imperceptibly away; or, of the appearance of the many beautiful children, who with the happiness of their hearts plainly indexed in the radiance of their smiling faces created a scene and charm of beauty not soon to be forgotten. After prayer by the pastor and the repetition of the Apostles' Creed and Lord's Prayer in unison, a few appropriate remarks were made by Dr. Lewis H. Steiner, the Superintendent of the school. At their conclusion, the presentation of the monetary and emblematic floral offerings, wrought in many charming and graceful designs was begun, interspersed at intervals with the singing of anthems and addresses from Mr. Francis Brengle and the pastor, Rev. E R. Eschbach. It is perhaps, unnecessary to say that the exercises on these occasions consist of religious factors in the Christian life idealized by symbolical representations, and usually every feature therein looks forward and contributes its relative part to some consummating end. Thus the objective point of the Festival is at once apparent to all who witness the presentation of the emblems and understand their significance. The pulpit and altar desk were handsomely decorated with floral ornamentations. Between the pulpit columns hung suspended a triangulated garland of evergreens. A massive and attractive heart, composed of pink peonies, was placed on the pulpit slab, while on the garland encompassing the pulpit was engraved the injunction of our Lord "Feed my Lambs." A large and artistically arranged lyre was suggestive of praise; a Cross, Anchor, and Heart, symbolized Faith, Hope and Charity; a handsome triangle typified the Trinity; a crown was eloquent of glory; and floral spheres indicated eternity. But besides these magnificent pieces there were many other beautiful emblems which we are unable from want of space to particularize. We cannot refrain from referring, however, to the unusual number of tributes (about 13 in all) presented in memory to the scholars who had during the year plumed their happy wings to become joyful inhabitants of higher and holier spheres. Among these were nine stars, an exquisite shait composed of callas, and lilies of the valley, and two circles or wreaths. The remarks following their presentation were impressive and affecting. At the close of the exercises when all the offerings had been tastefully arranged around and about the pulpit and altar, the scene presented was one of great beauty and attractiveness. The amount realized from the offerings and from the general collection reached an aggregate of $411.11, and all of this sum was contributed towards the liquidation of the small indebtedness yet remaining on the chapel building. The musical portion of the above programme was under the special direction of Mrs Laura Birely and Prof. Geo. E Smith, and its superior excellence was highly creditable to the ability of both lady and gentleman as instructors.

SYNOD OF PITTSBURG.

Rev. J. May has added forty-six to the Henshew charge since he has taken the pastorate. After services held during the week previous, the Holy Communion was administered on the 7th inst., on which occasion two were confirmed, and one received by certificate. There were five baptisms. Ninety six persons communed.

Rev. A. K. Kline has added 21 members to the Elderton charge.

SYNOD OF OHIO.

The Post Office address of Rev. Levi Rike has been changed from Middletown to Heno, Butler county, Ohio.

At its late annual meeting, Lancaster Classis dissolved the pastoral relation between Rev. S. D. Mauger and the Winchester charge. The charge is making efforts to secure the services of another pastor.

Rev. W. M. Andrews having resigned the New Jefferson charge, the resignation going into effect May 1, his address is Claysburg, Blair county, Pa. Those desiring to enter into correspondence concerning the charge, will address A. B. Roberts, Germano, O.

Rev. F. W. Brown, of Brandon, Iowa, having received and accepted a commission to the Freeport Mission, at Freeport, Stephenson county, Ill., entered upon his labors May 21st.

Rev. P. C. Prugh, of Germantown, O., conducted services in his church every evening during the last week in April, and was assisted by his son, Rev. John H. Prugh, of Pittsburgh, Pa., and by Rev. H. M. Herman, of Miamisburg, O., and Rev. M. Frank, of Farmersville, O. The largest number of communicants in the history of the church, partook of the Lord's Supper. Thirteen persons were added to the church, eleven of whom came from the pastor's catechetical class.

Rev. A. Casselman, pastor of the Fostoria charge, Fostoria, O., celebrated the Spring communion in the town-church on Easter Sunday, adding five members, and in the country-church the Sunday following. The Lord's Supper in both churches, was attended with gratifying results. Easter Sunday was also of special interest, because marking the seventh anniversary of the pastor's advent into the charge. The pastor has been encouraged since going among the people, they showing their appreciation of his services by increasing his salary each year as they were able. This year it was increased $120, in the way of house-rent. Private donations also flow into the pastor's storehouse, year in and year out, thus giving additional expression to the people's good-will.

Rev. Adam Hawker, pastor of the Mount Carmel charge, O. conducted a series of meetings in his charge lasting a week or more, terminating May 10, in which he was assisted by Rev. G. W. H. Smith. Four persons, all heads of families, were added to the church by confirmation. The communion was the largest held in the charge for many years. Brother Hawker is doing a good and promising work among his people, and is beloved by them all.

Rev. G. W. H. Smith, pastor of the Cæsar Creek charge, O, following a very encouraging Easter communion season, organized a new congregation with forty members, with promise of further additions. A Sunday-school was also organized. The new congregation has a good substantial church in which to hold services, and embraces a territory of 24 square miles.

Rev. B. F. Tucker was installed as pastor of the Bloom Centre charge, in the Swander's church, on Sunday, May 14. The installation services were solemn and impressive. Preparatory services had been appointed for Saturday, May 13, but the inclemency of the weather prevented the holding of such services. Notwithstanding weather of a very similar nature, a very good congregation, as to numbers and spirit, assembled on Sunday morning, and were present at the installation services. The communion services, which it had been intended should be held on the same Sunday that Brother Tucker was installed, were postponed. A new church will be built at Swander's Station during the summer.

GERMAN SYNOD OF THE EAST.

The address of Rev. H. A. Friedel, has been changed to 542 North street, Harrisburg, Pa.

SYNOD OF THE NORTHWEST.

Henceforth Rev. Daniel Schroth's address is Helvetia, Randolph county, W. Va.; and that of Rev. H. Bruengger is Neillsville, Washington county, Wisc.

Rev. J. G. Zahner, D. D., pastor of the Shanesville charge, O., added 17 persons by confirmation, to the Shanesville congregation, two of whom received adult baptism; and to the Walnut Creek congregation, 16 persons by confirmation, four of whom received adult baptism. The number of communicants in both congregations was larger than usual.

Rev. John J. Jarret of Evansville, Ill., was seriously injured by his horse a short time ago. He had returned home in the evening after visiting some parishioners in the country, and before stabling the horse proceeded to give him some water While thus engaged two of his children came from the house carrying a lighted lantern. The horse shied at the light, and Bro. Jarrett was thrown under the animal's feet. His body, in an insensible condition, was borne to the house by his wife. He recovered consciousness whilst the physicians, who had been summoned, was examining his injuries. His right leg was broken and one of the bones splintered; and over the right eye was a deep cut. It is hoped that no serious results will follow from the painful injuries.

On May 7 a missionary festival was celebrated in the Reformed church at Wheeling, W. Va., at which $42 were collected for Missions.

At a missionary festival held in Reformed Church at Terre Haute, Ind., $26.52 were collected for Missions. The congregation is collecting money at the present time for the purchase of a church-organ. The one now in use will after the purchase of a new one, be for the exclusive use of the Sunday-school.

Rev. Jacob Dahlman, pastor of the First Reformed Church at Akron, O., added 61 persons to the church on Palm Sunday, 42 of whom received the rite of confirmation.

The twenty-fifth anniversary of the organization of this church was celebrated April 30. Rev. Dr. Stern, of blessed memory, as traveling missionary, founded a small German English Reformed congregation here in April, 1854. In 1857 the English portion withdrew to form a purely English congregation, transferring its right and title to the church-building to the German portion, in consideration of a certain sum paid by the latter. From the date then of April 22, 1857, the German congregation reckons its distinct organization.

Rev. Schiller, a former pastor, of Toledo, O., preached the first sermon on the late anniversary occasion, from Acts 2: 42—47.

In the afternoon the Sunday-school celebrated its festival, on which occasion the church was again filled with parents and children. Besides addresses by Rev. Schiller and Dr. Gehr, of Philadelphia (the latter of whom had already preached in the church 29 years ago), there were also short addresses by three of the former superintendents, Messrs. Heinz, Kling, Eberhard.

The Sunday evening services were also well attended. Rev. Dr. Gehr preached from 1 Samuel 7: 12.

The closing services were held on Monday evening, at which Dr. Gehr again preached, basing his remarks on Phil. 3: 8.

A missionary festival was held April 30, in the Reformed church at Covington, Kentucky, Rev. Kuhl, pastor. A large number of attentive hearers was present at the services. Rev. G. J. Reiche preached in the morning; Revs. Bachman and Seyring addressed the Sunday-school in the afternoon; and Rev. Stern, the newly-elected pastor of the Salem's congregation, preached in the evening. Rev. Winnis, pastor of the Second Presbyterian church of Cincinnati, was also present and took part in the services. $42 was the amount of the collection.

Rev. C. Wisner, pastor of the New Philadelphia charge, O., conducted a series of soul-refreshing services during Passion Week in the town church, and on Easter confirmed 21 persons, two of whom received adult baptism. The largest communion in the history of the church was celebrated on the following Sunday. Communion services were held in the Stone Creek church on Sunday, May 7. A class of fifteen catechumens is undergoing instruction in this church. Instruction will be continued until autumn, when it is hoped the catechumens can make profession of Christian faith and be confirmed. Missionary societies have been formed in both congregations, and are now in good working order. Rev. Wisner has been pastor of this charge a little over one year and a half. During this brief period, he has received into the two churches of the charge 44 persons by confirmation, of whom about 10 are heads of families, 23 persons by renewed profession, and 7 by certificate. The Sabbath-schools have doubled in size and interest. A weekly Bible and prayer-meeting, and a monthly Sunday-school teachers' meeting, are conducted in the town-church, and are in a flourishing condition. Christian literature and books to the value of over $350 per year, circulate among the members of the congregation.

The Second Reformed church of Chicago, Ill., was organized April 26, with 31 confirmed members. Rev. J. Wernly is the pastor. His address is, corner 33d street and South Park avenue, Chicago.

Rev. Arronet has begun missionary work in the northern part of the city, but, like Bro. Wernly at first, has as yet no hearers.

S.

General News.

HOME.

A new oil well near Warren, Pa, is said to yield 1,000 barrels a day.

Moses Taylor, the New York millionaire, died on the 23d inst.

Seven thousand acres of Broad Mountain coal land have been leased for twenty-five years by a New York Syndicate.

Hon. Thos. Marshall, has declined the nomination of the Regular Republicans for Congressman at large.

There was an attempt to wreck an express train on a New England Road last week. It was discovered and thwarted.

The late Hannah W. Richardson, a Philadelphia Quakeress, left over $100,000 to charitable institutions.

The United States Senate has had an off week, and the House of Representatives has spent the most of the time fillibustering over an election case.

The Smelting works at Leadville, said to be the largest in the world, were burned on the 25th. Large fires are also reported at Tombstone, Arizona, and Lake Spring, Michigan.

Twenty tons of rock fell into the tunnel of the New York, Ontario & Western railroad, on the 25th inst. Two men were crushed to death.

There are fears of a big strike among the Iron workers and others, in and around Pittsburg. It is reported that 40,000 men threaten to abandon their work. The situation looks grave.

About four o'clock on Friday afternoon during a fire at the grocery store, 3838 Ridge avenue, Falls of Schuylkill, several barrels of coal oil exploded, seriously injuring eight persons, and slightly injuring twelve others. The fire was caused by the igniting of the fumes of the oil from a gas jet in the cellar.

Lancaster, Pa, May 28.—While a congregation of Dunkards was engaged yesterday in raising a frame church in Rapho township, this county, the structure fell, and at least fifty men were caught under the timbers. The following were killed: John Shenk, Samuel Witmoyer, Samuel Bleecher, Jacob Gibble and Jacob Kendig, Twelve others were badly maimed.

The Independent Republicans of Pennsylvania, held a convention in this city on Monday last, and nominated the following ticket: For Governor, Hon. John Stewart of Chambersburg, Franklin county; for Lieutenant Gov., Col. Levi Bird Duff of Pittsburg; for Sec. of Internal affairs, Maj. Geo. W. Merrick of Tioga county; for Congressman at large, Col. Wm. McMichael of Philadelphia; for Judge of the Supreme Court, Geo. Junkin, Esq. of Philadelphia.

Rev. Robert Bethell Claxton, D. D., rector of St. Andrew's P. E. Church, in West Philadelphia, died on the 24th inst., after a protracted illness, at his residence in this city, in the sixty-ninth year of his age. He became rector of St. Andrew's Church in 1870, and by his individual efforts succeeded in raising one-half of the sum needed for the erection of the new church building. Dr. Claxton was educated in this city. He was rector of St. Paul's Church, Rochester, when, in 1864, he accepted a professorship in the P. E. Divinity School, in West Philadelphia. The deceased was a man of great eloquence and learning.

At the Koh-i-noor colliery near Shenandoah Pa., there was a terrible explosion of gas on the 24th inst. A dispatch dated May 25th, says: "Yesterday's fearful explosion is today the chief topic of conversation. This morning work was resumed clearing out the broken props, rocks, and coal that had been thrown down by the terrible force of the explosion. The appearance of the mine is that the shock was a very heavy one. Large boulders were thrown as if they were small stones. Props were torn down and twisted as if they were straws. It is miraculous that any of the men who were in the mine at the time escaped alive. From present appearances work will be resumed on Monday or Tuesday of next week. It is not expected that Martin Mulhall's body will be found until all the passages are clear, which will probably be on Saturday. The Coroner has decided to hold no inquest until the missing body is found. Lee and Brinckle, the injured men, are doing well and will be about in a few days."

FOREIGN.

Tunis, May 28.—The French authorities here are greatly irritated by intelligence that Turkish troops have disembarked near the frontier between Tripoli and Tunis, in order to re enforce a camp already existing. The submission of the insurgent Arabs is now improbable.

London, May 27.—It is stated that the Catholic clergy of London are about to begin preaching a crusade among the Irishmen of their flocks against connection with secret socities.

London, May 28.—In consequence of a report that an attempt would be made to destroy the Government magazines at Purfleet, containing 50,000 barrels of gunpowder, the garrison there has been strengthened, and the public have been warned to keep to the main road.

ACKNOWLEDGMENT.

Some time since I acknowledged the receipt of $21.50 from the Woman's Missionary Society of the Mt. Crawford charge. To-day I am in receipt of a still larger contribution, $30.48, from the same source. I am glad to make mention of these gifts, trusting that they will challenge the attention of others of the good women of our Church. May we not say that the women of Mt. Crawford charge will do twice as much this present year as during the one just closed.

TREAS. VA. CLASSIS.

ANNUAL COMMENCEMENT OF FRANKLIN AND MARSHALL COLLEGE.

ORDER OF EXERCISES.

Sunday, June 11, 10 30 A M, Baccalaureate Sermon by the President.

Tuesday, 2 P M., Meeting of the Board of Trustees; Tuesday, 8 P. M., Junior Prize Contest.

Wednesday, 8.30 A. M., Society Reunions. Rededication of the Diagnothian Hall; 10 A. M., Alumni Meeting; 12 30, Alumni Dinner; 3 P. M., Class Day; 8 P M., Alumni Oration by Rev. G. B. Russell, D. D. Goethean Triennial greeting after the Oration.

Thursday, June 15, COMMENCEMENT, 8 A. M., and 2.30 P. M.

Orders for Excursion Tickets at reduced rates, on the Pennsylvania, Northern Central, and Reading railroads, can be obtained by addressing

JOSEPH H. DUBBS,
Secretary of the Faculty.

ANNUAL MEETINGS OF CLASSES FOR 1882.

16. Lancaster Classis, in Columbia, Pa., Thursday evening. June 1, at 7.30 o'clock

17. Westmoreland Classis, in Pine Run Ref. Church, Westmoreland county, Pa., Thursday evening, June 1, at 7 30 o'clock.

18. St. Paul's Classis, in St. Mark's Church of Zion's charge, Crawford county, Pa., Thursday evening, June 1, at 7 30 o'clock.

19. Philadelphia Classis in White Marsh, Pa., Friday evening, June 2, at 8 o'clock.

20. San Francisco Classis, in St. John's Ref. Church of San Francisco, Cal., Friday evening, June 2, at 8 o'clock.

21. Portland Oregon Classis, in Oregon city, Oregon, Thursday evening, June 8, at 7.30 o'clock.

22. Gettysburg Classis (for organization), in Gettysburg, Pa., Wednesday evening, June 14, at 8 o'clock.

23. Carlisle Classis (for organization), in Carlisle, Pa., Wednesday evening, June 14, at 8 o'clock.

ORDERS FOR EXCURSION TICKETS.

The Annual Commencement of Franklin and Marshall College will be celebrated on Thursday, June 15th. The graduating class numbers twenty three. Full particulars of the exercises of Commencement week will be given hereafter. Orders for excursion tickets, at reduced rates, on the Pennsylvania, Northern Central, and Philadelphia and Reading, railroads, can be obtained by addressing the Secretary. Excursion tickets on all of these railroads will be sold from June 10th to June 15th, inclusive, and will be good to return until June 17th. It is hoped that all persons intending to attend commencement will apply for orders, as the Pennsylvania Railroad Company has required an assurance from the Faculty that a certain number of tickets will be sold.

Address: Rev. J. H. DUBBS, D. D.,
Secretary of the Faculty,
Lancaster, Pa.

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Will be glad if our subscribers will avail themselves of these liberal offers.

CHAS. G. FISHER,
Supt. and Treas. R. C. P. Bd.

SPECIAL NOTICE.

We are now sending out statements of accounts from the Book Department—and trust those receiving them, will *at once* remit the amount of their indebtedness, as we have special claims maturing, to meet which, at an early date, we desire to have funds in hand.

Also those indebted for Periodicals—we ask as a special favor, for the same reason, that they remit without further delay.

We also again ask the patronage of the Church, in our several Departments—hoping to merit the same.

CHAS. G. FISHER, Superintendent
Ref. Church Pub. Board,
April 17, 1882. 907 Arch St., Phila.

A PREMIUM FOR A TRACT.

A Premium of TWENTY DOLLARS is hereby offered for the best four-paged Tract on "THE REFORMED CHURCH IN THE UNITED STATES," for general distribution. Tract to contain 1500 words.

A Committee composed of Revs. J. A. Peters, Dr. J. B. Shumaker, J. G. Fritchey, Prof. J. I. Stahr and Elders Christian Gast and Jno. B. Roth, Chas. Denues, Esq, all of Lancaster, Pa., will review the manuscripts, and decide which one is entitled to the Premium.

Manuscripts are to be sent to any member of the Committee, Lancaster, Pa., by June 20th, '82.

Those sending them will sign them with an assumed name, and put assumed name and their own name in an envelope enclosed in another, which is to be directed to the undersigned.

All manuscripts to be the property of the undersigned.

CHAS. G. FISHER,
Ref. Ch. Pub. Bd.,
907, Arch St. Phila., Pa.
March 20, 1882.

Business Department.

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Will not every subscriber make it his or her business or duty to secure at least one new subscriber, and thus obtain some one of the premiums offered in another column, and help to increase the number of subscribers?

Renew subscriptions for "GUARDIAN," "CHILD'S TREASURY," "LESSON PAPERS," (advanced & primary); "SCHOLARS QUARTERLY," "SUNSHINE," and "REFORMED QUARTERLY" for 1882.

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Youth's Department.

THE OFFERING.

With fluttering heart and quivering hand,
I brought my little gift, and laid
It down upon God's holy altar.
I had so prayed that, touched by His
Almighty hand—His dear pierced hand—
It might become a holy thing,
Meet for His service. And now I
Watched for the dear hand to take it up.
My little faith would scarce believe,
That His omniscient eye would
Notice take of gift so small, so
Mean as mine. When lo! it was
Returned so changed, so beautified,
I clasped it to my heart with tears
Of joy. It came so multiplied,
So radiant with His love, I smiled
That I should have withheld it from
His hand so long. The gift was *naught*,
But God's dear hand upon the gift was all.

—*Woman's Work for Woman.*

THE SNARL FAMILY.

Daisy is a little girl three years old. She has blue eyes that open wide with wonder when she is surprised, and twinkle with fun and mischief a great deal of the time—a pretty little rosy mouth, and an abundance of long golden hair.

Now this hair has always been a great trial to Daisy, for it has to be combed and brushed every day, and when she plays "house-keeping" under the table, with maple-sugar for "tea," or creeps under the lounge to play "bear," the hair gets badly tangled, and fairly ties itself up into little knots, so that when it is combed there are a great many little shrieks and jumps from Daisy.

But one day, when Auntie was brushing Daisy's hair, she discovered what made all the trouble. And what do you suppose it was? Why, a family by the name of Snarl had moved into Daisy's hair, and they don't like to be turned out. There were Father and Mother Snarl, and Johnny and Susan, besides a lot of little Snarls, and even a baby Snarl. And as Auntie chased each one to its hiding place, she lectured them and remonstrated with them on their naughtiness in troubling Daisy so.

"There, Johnny Snarl, I see you hiding behind Daisy's ear. Aren't you ashamed to plague a little girl so? Now don't think you can escape; you'll have to come out."

"Ah! that was Susan that pulled so. She's a stubborn girl, is Susan Snarl, and determined not to come out."

"And here is Mother Snarl and ever so many of the little ones with her. Such a provoking family! Even Baby Snarl pulls as hard as he can."

And Daisy gets so interested in the doings of the Snarl family that she forgets all about the hurt, and laughs aloud at the discomfiture of Johnny, or the hard chase Auntie has after Susan. Sometimes the Snarls have company. A great many aunts and uncles visit them. This generally happens after Daisy has had a molasses-candy frolic, or some unusual romp. But then the fun is greater than ever with so many to talk to and turn out of doors. And one day Daisy said:

"Mamma, does the Snarl family ever go into other little girls' hair?" And mamma said she didn't know, but perhaps there may be some little girls with long curls whose mammas may find just such a mysterious family has been making them trouble as bothered little Daisy so long before Auntie found the hiding-place of the Snarl family.—*Weekly Tribune.*

THE MOONLIGHT SONATA.

The American *Wide-Awake* for April tells a pretty story of the way that Beethoven composed this beautiful piece of music. He was going by a small house one evening and heard some one playing his Symphony in F on the piano. He stopped to listen, and heard a voice say:

"What would I not give to hear that piece played by some one who could do it justice."

The great composer opened the door and entered.

"Pardon me," said Beethoven, somewhat embarrassed; "pardon me, but I heard music, and was tempted to enter. I am a musician!"

The girl blushed, and the young man assumed a grave, almost severe manner.

"I heard also some of your words," continued Beethoven. "You wish to hear, that is, you would like—in short, would you like me to play to you?"

There was something so strange, so comical in the whole affair, and something so agreeable and eccentric in Beethoven's manner, that we all involuntarily smiled.

"Thank you," said the young shoemaker; "but our piano is bad, and then we have no music."

"No music?" repeated Beethoven, "how, then, did mademoiselle—." He stopped and colored, for the young girl had just turned towards him, and by her sad, veiled eyes he saw that she was blind.

"I entreat you to pardon me," stammered he: "but I did not remark at first. You play, then, from memory?"

"Entirely!"

"And where have you heard this music before?"

"Never, excepting the music in the streets."

She seemed frightened, so Beethoven did not add another word, but seated himself at the instrument and began to play.

He had not touched many notes when I guessed, says the narrator, who accompanied him, what would follow, and how sublime he would be that evening. I was not deceived. Never, during the many years I knew him, did I hear him play as on this day for the young blind girl and her brother on that old dilapidated piano. At last the shoemaker rose, approached him, and said in a low voice:

"Wonderful man, who are you then?"

Beethoven raised his head, as if he had not comprehended. The young man repeated the question. The composer smiled as only he could smile.

"Listen," said he; and he played the first movement in the F Symphony. A cry of joy escaped from the lips of the brother and sister. They recognized the player and cried:

"You are, then, Beethoven!"

He rose to go, but they detained him.

"Play to us once more, just once more," they said.

He allowed himself to be led back to the instrument. The brilliant rays of the moon entered the curtainless windows and lighted up his broad, earnest, and expressive forehead.

"I am going to improvise a sonata to the moonlight," he said, playfully. He contemplated for some moments the sky sprinkled with stars; then his fingers rested on the piano, and he began to play in a low, sad, but wondrously sweet strain. The harmony issued from the instrument sweet and even, as the rays of the moon spread over the shadows on the ground.

THE BEGGAR BOY'S GIFT.

The Meran *Gazette* relates the following touching incident:

Whilst we were engaged, says the narrator, in summing up the various contributions for the relatives of those who perished by the burning of the Ring Theatre in Vienna, a timid tap was heard at the door of our room.

"Come in!"

The door was partially opened, and a small beggar boy, barefooted and in tatters, appeared on the threshold and looked timidly into the room. Displeased at the interruption, we exclaimed:

"What is it? What do you want? Go to the adjoining store for alms; you cannot get anything here!"

The boy thereupon stepped timidly forward and extended his open hand, and stammered:

"I do not want anything of you, but I would like to bring you something. Please take this;" and so saying he opened the hand, stiff and benumbed with cold, and exhibited in the palm thereof quite a number of pennies and half pennies.

"What shall we do with these?" we asked, quite amazed.

"They are for the sufferers by the terrible fire in Vienna," said the little fellow, and a peculiar moisture shone out of his lustrous eyes.

"For the sufferers by the Vienna fire!" we exclaimed, for we thought we had not understood him correctly. "You want to give something for them, and you are so very poor yourself that you have to go out a-begging! Keep your pennies and buy some bread for yourself with them; the sufferers by the fire in Vienna will be cared for by the rich."

The boy looked quite perplexed for a moment, then sinking on his knees and stretching out his arms towards us, sobbing, and the tears streaming down his pallid cheeks, he ejaculated:

"I beg you, for God's sake to take these pennies! I begged the whole morning for them, and now I beg a thousand, thousand times, take these pennies!"

I have witnessed many trying scenes (says the narrator of this incident), many deceptions and sorrows have almost steeled my heart; but such a scene as was here presented I have never dreamt of, much less expected ever to realize it.

Overpowered by the solemnity of the moment, we bent down to the supplicant and trembling boy, and stammered, almost choked by emotion:

"Give us your pennies; they shall be sent to the sufferers by the Vienna fire."

Scarcely had the boy heard these words when he arose, laid his pennies on the desk, and ran out of the door. All efforts made in calling him back were in vain. As quick as thought he flew down stairs and out of the house, doubtless fearing we might recall our promise.

Fear not, poor beggar boy! Your pennies shall wander with the other charitable gifts to Vienna. Your gift may be the smallest, but it is surely not the least in the sight of Him who extolled the widow's mite above the offerings of those who gave of their abundance.—*From the German.*

THE MAGPIE.

The magpie is one of the most beautiful as well as most amusing and characteristic birds of England. He is cousin to the jackdaw, and has, like him, odd ways of his own. In all countries where he is found he is just the same. An old Greek poet, who lived two thousand years ago, speaks of him as a great mimic, and such an inordinate talker, that, in his own satirical humor, he pretends to believe that magpies were originally a family of young ladies, in Macedonia, who were noted for the volubility of their tongues. Handsome he is, as well as talkative, and very droll and mischievous.

Being such, we need not wonder that his nest is very original. He likes to place it in a secure angle of branches, on some lofty tree, as much as fifty feet or so from the ground; and prefers to have it on a tree bare of branches to a considerable height, knowing that it is then more inaccessible. He is wise in all this, for its bulk being so large it is discernible to a great distance. In the north of Scotland, where there are no trees, the poor magpie is obliged to build in a bush, and do the best he can. In such a case, in Norway he was known to barricade his nest with thorny branches, brought thither by himself for that purpose, till it was next to impossible for the domicile to be invaded.

In some cases the nests of the magpie have been found with *lids*, and willow hinges, to open and shut just like the lids of baskets! This it is supposed, is to prevent snakes from getting inside and sucking the eggs!

The lower part of the inside of the magpie's nest is neatly plastered with mud, "and is furnished," says Bewick, "with a sort of mattress, formed of wool or fibrous roots, on which from three to six eggs are laid."

Like the rook, the magpie inhabits the same nest for several years, perhaps for the whole of his life, putting it into repair every year before he again needs it for family use, like a wealthy country family taking possession of their ancestral mansion in the spring.—*Mary Howitt.*

"MAN, JESUS CHRIST IS SORRY FOR YOU."

It was not quite train-time, and among the waiting passengers a gentleman walked to and fro in the long depot, holding his little daughter's hand. A commotion near the door attracted the general attention, and several officers brought into the room a manacled prisoner. It soon became known that he was a notorious criminal who was sentenced to State's Prison for twenty years.

The child looked at him, first with wonder and horror; then, as she saw the settled, sullen gloom of his countenance, a tender pity grew on her sweet face, until, dropping her father's hand, she went over to the prisoner, and lifting her eyes to his face, she spoke a few low words. He glared upon her like a fiend, and she ran back half afraid to her father's hand. But a moment after she was at his side again, pressing nearer than before in her self-forgetful earnestness, and this time the prisoner dropped his self-defiant eyes as he listened, and a slight tremor passed on his hard face. Then her father called, and the little child went slowly away, looking back pityingly.

The train came presently, and the prisoner went quietly aboard, and during the journey he gave the officers no trouble.

Upon their arrival at the prison, his conduct was most excellent, and continued to be so. Inmates of that prison having terms of twenty years and over, are allowed a light in the evenings, and it was observed that he spent the time in studying the Bible. At length some one asked how it came that he brought such reputation for wilfulness, since he had played himself quite and well behaved.

"Well, sir," said he, "I'll tell you. It was when I was waiting in the depot, before I came here. A little mite of a girl was there with her father. She wasn't much more than a baby, and she had long shiny hair flying over her shoulders, and such great blue eyes as you don't often see. Somehow I couldn't help loking at her. By and by she let go her father's hand and came over to me, and said, 'Man, I am sorry for you;' and you wuldn't believe it, but there were tears in her eyes! Something appeared to give way inside then; but I was proud, and wouldn't show it: I just scowled at her blacker than ever. The little dear looked kind of scared like, and ran off to her father; but in a minute she was back again, and she came right up to me, and said, 'Man, Jesus Christ is sorry for you.' O, sir! that clean broke my heart. Nobody'd spoken to me like that since my good old mother died years and years ago. I'd hard work to keep the tears back, and all the way down here I was just thinking of mother, and the many things she used to teach me, when I was no bigger than the blessed baby—for I'd a good bringing up, though more's the shame for me. Well, the whole of it is, I made up my mind I would never rest till my mother's God was mine also; and O, sir," he exclaimed, while the tears ran down his face—"He's saved me—He's saved me!"

This little child spoke a great truth when she stated that Jesus Christ is sorry for the unsaved. He is full of compassion, and longs to have all come to Himself. Do you, my young reader, believe that Christ really loves you; that He died on the cross, and there shed His blood to cleanse you from your sins? I am sure you wish to go to heaven, but remember you cannot if you are not washed in the blood; for

None but the blood-washed ones are there,
The ransomed and forgiven.

—*Gospel Herald.*

HOW THE FLOWERS GROW.

First a seed so tiny,
Hidden from the sight;
Then two pretty leaflets
Struggling toward the light;
Soon a *bud appearing*
Turns into a flower,
Kissed by golden sunshine,
Washed by silver shower,
Growing sweeter, sweeter,
Every happy hour!
Kissed by golden sunshine,
Washed in silver shower.

A BABY TAPIR.

New York may have the only two baby elephants ever born in captivity, but London can boast of a baby tapir, the first one said to have been born in Europe. The little visitor is a cross between the two principal American species, the mother (Tapirus Americanus) from Brazil, being a brown animal, and the father (Tapirus roulini) from Colombia, having black hair. The young one, like all young tapirs, is curiously lined and spotted with white on a ground of bright fawn color. It is a very lively little fellow, about the size of a roasting pig, and appears to enjoy life amazingly. When only a day old it readily entered the water, and when not following its mother about, frequently indulges in a swim. The tapir is a pachyderm, one of the links which unite the elephant with the wild boar and rhinoceros. The snout of the animal forms a small proboscis not unlike the elephant's, but much smaller and minus the fingerlike tip. It has the appearance of a trunk cut short. The American tapir is a great swimmer and haunts wooded parts on the margins of streams; it is powerfully built, and has the merest apology for a tail. Its food consists of leaves, young shoots of trees, native fruits, and probably submerged water plants and other vegetable matter.

ESKIMO WEAPONS.

If you were to examine the queer weapons by which the Eskimos manage to capture their seals,—specimens of them are in the National Museum at Washington,—you would be astonished at their roughness. It is very difficult, especially for the northern bands, to get any wood, excepting sticks that are washed ashore, and a piece long enough to make a good spear-handle is extremely rare. In most cases, therefore, they are obliged to splice two or three short pieces together, and this they can only do by slanting at both ends, and binding the peices at their juncture with strings of raw hide or stripes of intestine. The striking end of the spear usually consists of a long and pretty straight piece of bone, such as can be got from a whale's or walrus's skeleton, and this tipped with a sharp point of bone, or flint, or (nowadays generally) of iron. Sometimes this tip is movable, so that when it penetrates the prey it will come off and only be held by the line, while the handle floats, secured by a loop. Other spears have each a skin buoy attached, this making it more difficult for the poor animal to swim away, and also helping to float the weapon if the hunter misses his aim. The stout lines are made of seal-hide, or sometimes of braided spruce roots. The "hooks" mentioned above have wooden or bone shafts, to the end of which a curved and sharpened hook of bone is firmly bound. Besides, there are other rough weapons, and a kind of net, in all of which the seal's hide and bones contribute to his tribe's destruction, and which are marvels of savage ingenuity.

Many of them are used later when the ice breaks up and the Eskimos can go out in their kayaks. The kayak is about twenty feet long, but can be carried by the one man who forms the crew. It is all decked over, excepting a little round hole through which the young Eskimo squeezes his legs and sits down. Then he puts on a tight oil-skin coat over his garments, and ties it down to the deck all around him, so that no water can pour in "t'ween decks." But, on the other hand, he must untie the knots before he can get out; so if by chance he capsizes, he must either be content to navigate head down and keel up, or else must right himself by a sort of somersault, which shall bring him up on the opposite side—and this he often actually does.—*St. Nicholas for June.*

Pleasantries.

Solon Chase's advice is "Stay East, young man"; so, between him and Horace Greeley, the young man will be likely to locate somewhere in the vicinity of Ohio.

A new song is entitled "Be kind to the foreigner who lands on our shores." It seems to us that this song will never do for a temperance gathering; for it is a sort of back an alien song.

Progress of science: Wanted, a distinguished and healthy-looking man to be a "cured patient" in a doctor's waiting room. Address I. B. R., Poste Restante.—*French Advertisement.*

A little fellow, on going for the first time to church where the pews were very high, was asked on coming out, what he did in the church, when he replied, "I went into a cupboard, and took a seat on a shelf."

"The meanest job I ever undertoook," mused a Colorado man, "was that of apologizing to a widow, on behalf of a vigilance commitee, which hanged her husband by mistake. It was hard to find just the excuse that would satisfy her."

The most absent-minded man was not the man who hunted for his pipe when it was between his teeth, nor the man who threw his hat out of the window and tried to hang his cigar on a peg; no! but the man who put his umbrella to bed and went and stood behind the door.

Interesting news item: Angus McDonald, whose head was shot off his cap at the battle of Waterloo—or whose cap was shot off the battle at the head of Waterloo—or whose wattle was shot off his Baterloo at the head of his cap—or whose cap—Well, he's dead, anyhow, at the age of one hundred and six years.—*Norristown Herald.*

He thought she was epidemic: Their house in the country was raised a few feet from the ground, and Tommy, to escape a well-deserved whipping, ran from his mother and crept under the house. Presently the father came home, and hearing where the boy had taken refuge crept under to bring him out. As he approached on his hands and knees, Tommy asked, "Is she after you, too?"—*Baptist Weekly.*

A suggestive color: A gentleman who had been giving a description of a friend's wife, but omitted all mention of her hair, was asked the color of it. His delicacy of feeling overcame him to such an extent that it was several moments before he ventured to give any answer and then said, in a very reluctant way: "It was that—that indescribable shade which suggests the thought that it would explode powder."—*Brooklyn Eagle.*

Religious Intelligence.

At Home.

The New York East Conference took action recommending Methodist ministers to take no part in marrying any person whose divorced wife or husband still survives.

During the present year occurs the one hundred and fiftieth anniversary of the beginning of mission work among the heathen on the part of the Moravian church. The *Moravian* says that August 21st is the actual anniversary of the day on which the first foreign missionaries of the church left Herrnhut.

The American Bible Society held its sixty-sixth annual meeting on the 11th inst., in the Bible House. Resolutions were adopted, approving the action of the Board of Managers in ordering a general resupply of the United States and Territories with copies of the Scriptures. The Board of Managers were re-elected. In the last year the receipts from all sources were $552,223.32, and the expenditures $603,400 99. The Colloquial New Testament has been completed in the Chinese, Shanghai and Loochow languages. The Syriac Old Testament is now being revised. There were 1,174,893 copies of the Bible printed at the Bible House, and 449,136 copies printed abroad. For the blind 507 volumes were issued. In sixty-five years the society has issued 40,407,584 copies of the Scriptures. The society last year had 164 colporteurs employed in this country and 214 abroad. The number of families visited were 714,636, of which 111,932 were found without the Bible.

The annual meeting of the American Tract Society was held on the 10th inst., in the chapel of the Broadway Tabernacle, at Thirty-fourth Street and Broadway, New York. Prof. Barbour, of Yale College, presided. The reports show that the number of volumes published in the year was 292 200; and of tracts, 5,600,280. Over 56,000,000 pages have been distributed by missionaries, seamen, colporteurs and others. One hundred and fifty-nine colporteurs were employed, and they visited 141,548 families. In response to requests from missionaries, $10,530.95 was expended in printing tracts which were sent to India, China and Japan. Publications in twenty-eight languages were also issued from the Society's press. The receipts for the year amounted to $379,-221.57; the total expenses were $374,097.-23. Short addresses were delivered by Rev. Drs. Chickering, Porter, Sabine, and others, upon the necessity of increasing the Society's work among immigrants arriving in this country. Rev. Dr. Chamberlain spoke of what had been accomplished in Brazil by the Society. The present Board of Directors was then re-elected. Rev. Thos. Armitage was chosen Recording Secretary.

Abroad.

In heathen Japan ninety per cent. of the people are able to read, while in the United States the percentage is only eighty.

The aborigines of Australia are dying off very rapidly. The annual report of the Ramahyuck Mission of the Moravians states that the census returns of the colony show that the natives have decreased in ten years from 1,330 to 768.

The corner-stone of a church to be erected as a memorial of Robert Raikes, the founder of Sunday-schools, was laid at Gloucester by the Mayor of the city on April 12. A service was first held in the cathedral, at which the Very Rev. Dr. Vaughan, Dean of Llandaff, delivered the sermon from 2 Kings xiii. 21. The Bishop of the diocese, the Chancellor, Canons Harvey, Tinling, and Fenn, and most of the clergy and many prominent laymen of the city and neighborhood were present. The church is to accommodate about 1000 worshippers.

Among the minor trials of a missionary's life, is the impossibility of securing any privacy. One in Japan writes as follows: At the different hotels along the way, we were only shut in by paper doors. Tired and almost frantic from being gazed at, we are still not allowed to remain unseen. They tear the paper and peep through the holes; soon on every side we see eyes, eyes, eyes. We shrink into the corners of the room; we make screens of each others; we turn our backs; we cover our faces, to get out of sight, and really, covering the face is about the only seclusion we can have while travelling through the country.

The Parish Churches bill has passed second reading in the English House of Commons. The bill provides that every parish church in England and Wales be declared to be for the free use in common of all the parishioners for the purpose of divine worship according to the rites and ceremonies of the Church of England, and that from and after the passing of the act it shall not be lawful for any archbishop, bishop, ordinary, court, or any corporation, or other person or persons whomsoever, to issue any faculty granting or confirming, or purporting to grant or confirm, or in any other way to assign or appropriate any seat or pew in any parish church to or in favor of any person or persons whomsoever, except in the cases provided. The bill does not prevent the letting of seats, so far as the same is expressly authorized, in respect to any particular church, before the passing of the act.

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TIME TABLE.—Jan. 23d, 1882.

DOWN TRAINS.	Hb'g Exp. A. M.	Mail A. M.	Phil. Exp. A. M.	Acc. P. M.	Car'le Acco. A. M.
Leave Martinsburg	———	7 10	10 15	3 10	.....
" Hagerstown	———	8 02	12 40	4 05	.....
" Greencastle	———	8 27	1 02	4 35	.....
" Marion	———	8 38	1 12	4 48	.....
" Chambersburg	5 20	8 55	1 25	5 10	.....
" Shippensburg	5 43	9 22	1 48	5 35	.....
" Newville	6 05	9 45	2 10	6 00	.....
" Carlisle	6 30	10 12	2 33	6 30	8 00
" Mechanicsburg	6 54	10 38	2 59	7 00	8 26
Arrive Harrisburg	*7 20	11 05	3 25	7 30	9 00
	A. M.	A. M.	P. M.	P. M.	A. M.

*Arrives Philadelphia 10.50 a. m.

UP TRAINS.	Acc. A. M.	Mail P. M.	Phil. Exp. P. M.	H'bg Exp. P. M.	Car'le Acco. P. M.
Leave Harrisburg	8 00	1 00	4 05	*8 55	6 30
" Mechanicsburg	8 28	1 28	4 33	9 23	7 02
" Carlisle	8 55	1 55	5 00	9 48	7 30
" Newville	9 20	2 22	5 25	10 12	P. M.
" Shippensburg	9 47	2 45	5 50	10 35	.....
" Chambersburg	10 15	3 15	6 20	11 00	.....
" Marion	10 27	3 28	6 33	P. M.	.....
" Greencastle	10 38	3 39	6 45	.....	.....
" Hagerstown	11 10	4 08	7 10	.....	.....
Arrive Martinsburg	11 55	4 55	.....	.....	.....
	A. M.	P. M.	P. M.		

Leaves Philadelphia 5 40 p. m.

SOUTHERN PENNSYLVANIA R. R. TRAINS.

Mail p. m.	Mix. a. m.		Mail a.m.	Mix. p. m.
4 25	5 50	Lve.....Chambersburg.....Arr	8 45	7 10
4 40	6 20	" .....Marion..... "	8 30	6 40
5 25	7 35	" .....Mercersburg..... "	7 35	5 25
5 52	8 18	" .....Loudon..... "	7 08	4 50
6 00	8 35	Arr.....Richmond.....Lve	7 00	4 35

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PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, May 29.

FLOUR.—We quote the whole range of prices as follows: Supers at $3.50@4.25; winter extras at $4.25@5.25; Pennsylvania family at $6@6.25; Ohio and Indiana do. at $6.25@7; some fancy brands higher; St. Louis and Southern Illinois do. at $7@7.50; Minnesota bakers' extras at $6.75@7.75, chiefly $7@7.50, and winter and spring patents at $7.50@9, as to quality, chiefly at $8@8.75 for springs. Rye flour was steady at $4.50@4.75, as to quality, for Pennsylvania, with sales of 100 barrels pure at the outside rate.

WHEAT.—Sales of 5000 bushels No. 2 red May at $1.42, and 5000 bushels June at $1.41, the closing prices; 10,000 bushels July early at $1.25⅞; 35,000 bushels do. later at $1.25⅝ down to $1.25, closing at the latter bid and $1.25¼ asked; 5000 bushels August early at $1.19½, and 30,000 bushels do. at $1.19@1.19½, with $1.19½ bid and $1.19½ asked at the close. There will be no board until Wednesday.

CORN.—Sales of 500 bushels No. 3, in grain depot, at 84c.; 2000 bushels rail track, Richmond and Washington streets, at 84½c.@85c.; 200 bushels do., in grain depot, at 85c @85½c.; 3000 bushels do., in export elevator, at 83c., with that asked and 81c. bid on call for May; 79½c. bid and 79⅝c. asked, June; 10,000 bushels, July early, at 79⅜c., with that asked and 79½c. bid at the close, and 79½c. bid and 80½c. asked for August.

OATS.—Sales of 1 car No. 2 white early at 61¼c.; 2 cars do. do. at 61c; 2 cars do. do. at 60⅜c., and 7 cars do. do. at 60½c.; the closing price with No. 3 white nominally at 59½ @60c., and No. 2 mixed at 58⅜@59c. On call 60c. was bid and 60½c. asked for No. 2 white May; 57⅜c. bid and 58c. asked June, with sales of 15,000 bushels July at 55⅜@56c., closing at 55⅜c. bid and 56c. asked. August 46½c. bid and 46½c. asked.

RYE was quiet and steady on the basis of last sales at 90@91c. for Pennsylvania.

SUGARS.—Raw Sugars were neglected and nominally unchanged at 7⅜@7½c. for fair to good refining muscovados. Refined were quiet and steady at 10⅜c. for cut loaf; 10⅜c. for crushed; 10⅜c. for powdered; 9⅞c. for granulated; 9⅜c. for mould A, and 9¼@9⅜c. for standard As.

PROVISIONS.—We quote Mess Pork at $21; shoulders in salt, 9c.; do. smoked, 10c.; pickled shoulders, 10½@10⅝c.; smoked, do. 11½c.; pickled bellies, 12@12½c.; with sales of 20,000 lbs, 11 lbs average, at 12½c., loose butchers' Lard, 11½c.; prime steam do. $11.87½@12; city kettle do. 12¾@12⅞c. Beef Hams, $25@27, smoked Beef, 18@19c.; sweet-pickled Hams, 13@13½c.; smoked do., 15@15½c.; extra India Mess Beef, $30 f. o. b.; city family do., $18 and packet do. $17 f. o. b. City Tallow was very scarce and wanted at 8⅜ for prime.

BUTTER.—We quote creamery extras at 24@25c.; do. good to prime, 21@23c.; do. imitation, 17@20c.; Bradford fresh, tubs, 24@25c., York State tubs, fresh, extras, 24c.; Western extras, fresh, 19@20c.; do. good to prime, 15@18c.; do. medium, 12@14c.; factory, choice, 13@19c.; do. good to prime, 13@17c.; rolls, 14@17c. for good to choice; common shipping grades, 8@10c.; grease, 3@5c.; prints, fancy, 30c.; do. firsts 25@28c.; do. seconds, 20@25c.

EGGS.—Sales in round lots at 21c. for Western extras, and 21c. for near-by firsts, but strictly fine Pa. New Jersey, and Delaware brands were not offered below 22½c., with 21½c the best bid.

CHEESE.—We quote York State full cream choice at 11¾@12c.; do. fair to good, 11@11½c.; Ohio new fine, 10¾@11½c.; do. fair to good, 10@10½c.; Pennsylvania creamery, half-skims, 7@7½c.; skims, 6c. for choice down to 2c. for inferior.

POULTRY.—Old fowls were firm and in fair demand at 13@14c. as to quality. Springs were wanted at 30@33c. for heavy, and dull at 22@25c. for small.

PETROLEUM. There was more inquiry from shippers, and the market ruled firm at 7½c. for refined in barrels and 11c. for do. in cases.

HAY AND STRAW.—We quote good to choice Western and York State Hay at $18@20; exceptional lots, $21; fair to good do., $14@17. Rye Straw was quiet at $14@15 ₱ ton.

FEED.—Sales of 1 car fair spring Bran at $21; 1 car choice do. do. at $22; 2 cars fine winter do., spot, at $21.50; 2 cars do. do., spot, $22; 2 cars of prime do. do. 5 days out, at $22.25, and 1 car coarse do. do., spot, $22.75.

Live Stock Prices.

PHILADELPHIA, May 23.—The receipts of live stock at the Philadelphia stock yards were: Beeves, 2,400; sheep, 12,000; hogs, 3,000

BEEF CATTLE.—The market has been fairly active and in sympathy with the Western markets and prices have advanced ⅜c. per pound. Cattle are now selling higher than for the last ten years. Extras 8⅜@9¼c; good, 8⅛@8⅜c.; medium, 7⅞@8¼c.; common, 7¼@7¾c.; fat cows, 5½@7½c

MILCH COWS—were fairly active at $30@60.

SHEEP.—The market during the past week was active for all good grades, but common stock was dull and hard to dispose of at any figure. Lambs and calves were in good demand. Extra sheared, 6¼@6⅜c.; good sheared, 5⅞@6¼c.; medium sheared, 5@6¼c; common sheared, 4¼@4⅜c.; culls sheared, 2@3c; wool sheep, 5@7c.; spring lambs, 6½@10½c.; calves, Western, 5@7c.; calves, Chester county, 6½@9c.

HOGS—were in good demand at an advance of 2c. per pound. Extra, 11⅜c; good, 11¼@11½c.; light mixed, 10¾c @11c.

DRESSED BEEVES—were in fair demand and closed at 12@13½c., an advance of ⅜c.

DRESSED SHEEP—were active at 10½@11½c., and dressed lambs at 15@18c.

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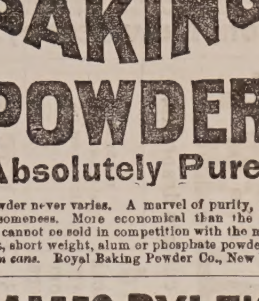

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